

The
Works of
JOHN W.
DOORE

Talks
on
Science
of the
Bible

Vol. V

Nos. 49-51
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The
Works of
JOHN W.
DOORLY

Talks
on
Science
of the
Bible

Vol. V

Nos. 42-47
I & II
Samuel

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TALKS BY JOHN W. DOORLY
ON
THE SCIENCE OF THE BIBLE
VOLUME FIVE
NOS. 42-47
I AND II SAMUEL

By the same author

THE PURE SCIENCE OF CHRISTIAN SCIENCE

*(Mr. Doorly's first book, in which he outlines the structure
of the system of Christian Science)*

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*(A verbatim report of a public lecture given in 1947. Printed
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(A verbatim report of talks given in London in 1950)

Talks

GIVEN BY JOHN W. DOORLY

ON

THE SCIENCE OF THE BIBLE

(between November 16th and December 21st, 1948)

VOLUME FIVE

Nos. 42-47

I AND II SAMUEL

The Talks which comprise this volume are part of a series of verbatim reports of weekly Talks on the Science of the Bible given in London by Mr. Doorly during the years 1947-1950. For the other titles in the series, see "By the same author."

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THE AUTHOR

John W. Doorly was an Englishman, born in the island of Barbados in the British West Indies. As a young man he emigrated to the United States where, in 1902, he became deeply interested in the teachings of Christian Science. He joined the Christian Science church and for forty-seven years he taught and practised Christian Science. For fifteen years he lectured on this subject all over the world and at one period he was President of The Mother Church in Boston, Mass., U.S.A.

In 1945 he was forced to leave the Christian Science church organization because his interpretation of the teachings of Christian Science differed from that of the authorities of the church at that time. Always a deep student of the Bible and of the Christian Science textbook, John Doorly continued his research and practice and lectured on the Bible weekly in London and also frequently in the provinces. In 1947, 1948, and 1949 he held a Summer School in Oxford for a month, attended by about 500 people each year from every part of the world.

John Doorly's life was a life of devotion to the cause of Truth and was characterized by great vision, moral courage, and singleness of purpose. His lectures and writings are fresh, dynamic, and full of a warm humanity. His contribution to the understanding and demonstration of Christian Science as pure Science will continue to inspire and encourage all who are seeking Truth.

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The following is a list of abbreviations of the titles of the writings of Mary Baker Eddy used in this series:—

S. & H. *Science and Health with Key to the Scriptures.*
Mis. *Miscellaneous Writings.*
Ret. *Retrospection and Introspection.*
Un. *Unity of Good.*
Pul. *Pulpit and Press.*
Rud. *Rudimental Divine Science.*
No. *No and Yes.*
Pan. *Christian Science versus Pantheism.*
Mess. '00 *Message to The Mother Church, 1900.*
Mess. '01 *Message to The Mother Church, 1901.*
Mess. '02 *Message to The Mother Church, 1902.*
Hea. *Christian Healing.*
Peo. *The People's Idea of God.*
My. *The First Church of Christ Scientist and Miscellany.*
Man. *Manual of The Mother Church.*
Chr. *Christ and Christmas.*

TALK No. 42

(November 16th, 1948)

I SAMUEL—I

In Joshua we saw the entry into the Promised Land; in Judges we saw how the Israelites had to conquer in the Promised Land; then we had the story of Ruth, which showed the identification and the translation which come about through Soul, and there was also the sense of Principle and Life; and now in Samuel we come to a record of the time when the children of Israel were actually settled in the Promised Land. The law has now been wedded to prophecy, and Samuel represents the beginning of the rule of prophecy. Joshua and Judges were historical books (although from a prophetic standpoint), and then the story of Ruth wedded the historical to the prophetic, and now in Samuel we begin to see the establishment of the prophetic era, and it really is a wonderful story.

The Books of Samuel

The Century Bible says of the Book of Samuel that, with the exception of Psalms, it is the most systematically arranged book of the Bible. It is beautifully laid out, and when you know the tones of the synonymous terms for God and how they operate, you can follow the story quite easily. I want you to hear one or two extracts about I and II Samuel to show you what the commentaries have to say about the purpose of the books.

This is what the Century Bible says:—

With the exception of the Psalter, no O.T. book gives such unmistakable evidence of systematic arrangement on the part of its editor or editors as does the Book of Samuel. The presence, at certain well-defined intervals, of three concluding summaries from editorial hands clearly betrays the design of a fourfold division of our book . . .

The first impulse to historical writing among the Hebrews was given by the prolonged struggle with the Philistines for the mastery of Palestine, a struggle which seems to have absorbed almost the whole energies of Saul during his comparatively short reign (I Sam. 14: 52), and which was carried to a victorious issue by his great successor . . .

It may without hesitation be affirmed that those material conditions,

which have everywhere been found to be indispensable for the cultivation of literature, were first secured to the Hebrews in the reigns of David and Solomon. The former was a capable statesman as well as an able general. To David was due not only the consolidation of the tribes of north and south into a united people, but the introduction of a stable government with an administration suited to the needs of the time. Under the more peaceful reign of his son the kingdom of Israel reached a height of material prosperity to which the land had been a stranger for centuries. With so much in that glorious time to re-create and quicken the national consciousness, enfeebled by two centuries of tribal jealousy and dissension—witness the Song of Deborah (Judges 5)—and to fire the imaginations of the more thoughtful spirits of the age, it would be surprising if no literature should spring to birth. Doubtless the most of what was sung and written in the “golden prime” of Solomon has long since perished. But one historical work, at least, has in great part survived, perhaps the finest flower of Hebrew narrative in the O.T. This is the history of David’s family and court which now occupies chapters 9–20 of II Samuel, and is continued in the first two chapters of the Book of Kings . . . The view to which expression has just been given that the first essays in historical writing among the Hebrews were made soon after the national revival under David, with the great events of the recent past for their theme, and that only afterwards was the history of the remoter past taken in hand, is the view of most recent students of Hebrew historiography.

Here is an extract from Hastings’ Bible Dictionary:—

The purpose of these books is not to serve as a bare, cold record of events and their causes; such matters are of only secondary importance; they are but means to an end. Their great purpose is to teach religion; they give sermons, not annals; they are prophecy, not history. In the Hebrew canon they occupy a place alongside of the prophetic books, and the entire division to which they belong is entitled “the Prophets.” Just as Amos and Isaiah deal with the facts of the present, interpreting them as expressions of Jehovah’s will and using them to drive home moral and spiritual truth to the hearts and consciences of their hearers, so these writers have dealt with the facts of the past. What they have given us, then, is history seen through the eyes of prophets. The horizon of the prophets, however, was filled with religion; they themselves were nothing if not religious; their whole being throbbed with the energy of religion. Consequently it is not surprising that everything in the narratives is presented from the point of view of religion, and in such a way as to count most for the furtherance of religious ideals. This is not saying that these writers consciously and deliberately changed the course of events, or shifted the emphasis from one point to another in order to accomplish their purpose; but rather that they wrote things as they themselves conceived of them, and that, being prophets, they could conceive of Israel’s history in no other way than as through and through religious,

as the embodiment of Jehovah's revelation of Himself and His will to His people. This is the prophets' philosophy of history, and as such must commend itself to the mind and conscience of the Christian Church.

So with the Book of Samuel we are in the full swing of prophecy. The period of the entry into and conquest of the Promised Land is over—it lasted for a little over two hundred years; and the Book of Ruth has led the way into the prophetic age.

The Books of Samuel are laid out in the same way as the Books of Joshua and Judges. Again we see each one of the synonymous terms for God in its sevenfold aspect—Mind as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, as Love, and so on with each of these terms. As the writer in Hastings' Bible Dictionary says, "everything in the narratives is presented from the point of view of religion." All their symbols were to enforce religious truths. Now, we are Scientists, and so every symbol we consider is to enforce in our thought the infinite ideas, the infinite facts, of the one "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465: 9-10). Everything that comes to us by way of thought or idea must be for that purpose. There is only one thing that is of any value to humanity, and that is to know the infinite, which men call God, aright—to know that which is "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." In so far as these Bible talks help towards that end, they are valuable, but only in so far as they enable us to lay hold on the ideas of the infinite intelligently and scientifically and through spiritual understanding and to use them. Our purpose to-day is to lift the Scriptural symbols out of the realm of religion into the realm of Science. We must do that, or they will not bring forth fruit in this scientific age, because the day of the merely religious sense is over, and if we are going to meet the claims of animal magnetism it must be through Science, through exact and scientific spiritual understanding.

The Desire to Bring Forth: Mind as Mind

You will recognize at once that Samuel begins with the tone of *Mind as Mind*,—the parent Mind. Now, what is the parent Mind? You and I and all mankind have some desire to be Godlike, and immediately that desire comes to us, the parent Mind, the one and only cause and creator, is made manifest.

Chapter 1 begins: "Now there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was Elkanah,"—which means "God is possessing,"—"the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite: and he had two

wives;”—this recalls the story of Jacob's two wives, Leah and Rachel;—“the name of the one was Hannah,”—meaning “grace,” a most beautiful word in Science,—“and the name of the other Peninnah:”—“Peninnah” means “coral,” which symbolizes worldly wealth:—“and Peninnah had children, but Hannah had no children. And this man went up out of his city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the Lord, were there” (I Sam. 1: 1-3)—“Hophni” means “strong,” and “Phinehas” means “oracle,” and an oracle is something which deciphers and translates the unknown.

“And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions: but unto Hannah he gave a worthy portion; for he loved Hannah: but the Lord had shut up her womb. And her adversary also provoked her sore, for to make her fret, because the Lord had shut up her womb”—that again reminds us of the story of Leah and Rachel. “And as he did so year by year, when she went up to the house of the Lord, so she provoked her; therefore she wept, and did not eat. Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?”—remember that the false sense of the ten Commandments, the law, was yielding to prophecy. “So Hannah rose up after they had eaten in Shiloh, and after they had drunk” (I Sam. 1: 4-9).

“Now Eli the priest sat upon a seat by a post of the temple of the Lord. And she was in bitterness of soul, and prayed unto the Lord, and wept sore. And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head. And it came to pass, as she continued praying before the Lord, that Eli marked her mouth. Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord”—think of her outreaching desire! “Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto. Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him. And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad” (I Sam. 1: 9-18). Her desire was going to give

birth to the prophetic age, of which Samuel was the symbol. You remember Mrs. Eddy's definition of "Prophet": "A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth" (S. & H. 593: 4-5). We shall see how the desire of Hannah, who symbolizes the grace of God, gave birth to the prophetic age in the most wonderful way.

So Mind as Mind gives the sense of the light of divine parenthood breaking. Now, that light breaks on you and me all the time. Nothing that is worth while ever comes about in your experience or my experience unless it originates in the parent Mind. The light of the one divine parent, the one cause, the one creator, breaks on thought, and until we let that happen there isn't anything going on. That light must break through the grace of God, and the grace of God is that man is God's own image and likeness, and that each one of us has the Mind of Christ.

So you see in the beautiful beginning of this Book of Samuel how the light of divine parenthood breaks. This record is scientific, and so it symbolizes the way in which that light always breaks. It breaks infinitely and in infinitely diversified ways, and it is forever breaking on us, so it is essential for us to understand Mind as Mind. Mind as Mind may be presented as the breaking of the light of true parenthood, or as the breaking of the light of conquering (as in Judges), but Mind as Mind presents the nature of Mind infinitely—not just in one way, but infinitely.

The Birth of Samuel: Mind as Spirit

We now come to *Mind as Spirit*, and we see the light manifested in true birth. Samuel is born, and Samuel is the symbol of the prophetic age coming into view.

As we go on with this story, we shall see that after the light of prophecy broke, it was traduced and perverted by priestcraft, but in spite of every vicissitude it went on developing, until it culminated in the fulness of the prophetic age, in which the first chapter of Genesis was given to mankind. The light of prophecy went on developing in spite of all attempts to pervert it through priestcraft, through a king, through organization. We see time and time again how Samuel's effort was to make men understand and prove God, and the effort of the Hebrew people was always to organize something.

"And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house to Ramah:"—which means "height:"—"and Elkanah knew Hannah his wife; and the Lord remembered her" (I Sam. 1: 19). "Spirit duly feeds and clothes

every object, as it appears in the line of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God" (S. & H. 507: 3-6). Suppose you and I have a great desire to bring forth something that is worth while. Where are we going to start? By understanding Mind as Mind. Then when the light of the divine parenthood, the one cause, the one creator, has broken on our thought, the idea will develop, and Mind as Spirit will operate to feed and clothe that idea, "as it appears in the line of spiritual creation," and that will always be so.

"Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the Lord" (I Sam. 1: 20). "Samuel" means "asked of God." As it says in Isaiah, "Before they call, I will answer; and while they are yet speaking, I will hear." When your prayer is from the standpoint of Science, from the standpoint of the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," it is always heard of God—always. If you know that $2 + 2 = 4$, or $5 \times 5 = 25$, that never fails to operate. And so, when your prayer is based on Science, it is always heard of God, it never fails. When you arrive at the point of Science, nothing can turn it aside.

"And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide forever" (I Sam. 1: 21, 22). Hannah knew that nothing is safe until it has been identified in Soul. Mrs. Eddy says, "Wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept" (S. & H. 454: 22-23). And so Hannah was not pushing anything, and she wasn't going to be pushed either. She was going to wait until the idea was identified with Principle,—until the child was weaned. You remember that in the Christianity order, Principle says, "All ideas are mine, because I am Mind," and the minute Principle says that, Soul says, "All ideas are identified with Principle," and then when they are born in Spirit, they are safe, they cannot be touched. And so with the appearing of an idea it is well to wait until we see it as identified with its Principle,—until the child is weaned.

"And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish his word. So the woman abode, and gave her son suck until she weaned him. And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine and brought him unto the house of the Lord in Shiloh: and the child

was young" (I Sam. 1: 23, 24). "Three bullocks" typifies Soul, "one ephah" stands for Principle, and "a bottle of wine" signifies the inspiration of Life. You will notice that it doesn't say "*one* bottle of wine," but just "a bottle of wine," because the emphasis was on the wine,—not on the "one," as with the "one ephah," where the emphasis was on Principle, which is essentially one. So Hannah brought the child to "the house of the Lord" with a sense of Soul, Principle, and Life; she identified him with Principle and individualized him in Life.

"And they slew a bullock, and brought the child to Eli. And she said, Oh, my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of him: therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there" (I Sam. 1: 25-28).

Now remember, in Ruth we saw through Soul, Principle, and Life the transition from the law to prophecy, which is the "disappearance of material sense before the conscious facts of spiritual Truth." The law remains, but it is looked at from the point of view of prophecy, and so it is translated into prophecy. This is a most wonderful story, and what a lesson it should be to us. Hannah is just a symbol of the grace of God, some recognition of the fact that "Beloved, now are we the sons of God," of the fact that we all have the Mind of Christ.

As that sense of the grace of God comes to you, you are Hannah, and then you begin to reach out, you have the desire for spiritual things. Peninnah will do all it can to defeat you, but your desire will be unabated, until eventually the parent Mind becomes manifest to you, and you begin to recognize that there is only one creation—the light of divine parenthood breaks on your thought. Suppose it is a case of healing, suppose it is a broken friendship, suppose it is poverty—whatever the problem you have to work out, the only way to work it out is through the grace of God, through the Christ-idea, through the fact that you and I and everyone have the Mind of Christ. And so you begin to work it out through the grace of God, and you become conscious of Mind as Mind—the light of true parenthood breaks on you. And then, as you are faithful to that vision, and you pour out your soul to God, the child is born, and the light of Mind is manifested as Spirit in true birth. In this story the child was Samuel. Prophecy was born, as it is whenever you see the "disappearance of material sense before the conscious facts of spiritual Truth." In Mind as Spirit you begin to see the manifestation of the parent Mind, before which a material sense of things disappears.

The Tares Burned and the Wheat Identified: Mind as Soul

Then you come to *Mind as Soul*, and the child of light, Samuel, is identified, and the children of darkness, Hophni and Phinehas, are rejected. As in your own thinking you understand Mind as Soul, the child of light will be identified in your thought, and Hophni and Phinehas—priestcraft, the belief in penalty and that somebody else can save you—will go out of your thought. We all tend to wait for somebody else to heal us and to save us. But salvation is individual. Another can show us the way, but eventually we have to work it out ourselves. Unless we can establish in the thoughts of men and women the fact that every man is individual, and has an individual identity, and an individual problem, and that he must work out that individual problem alone with God, we shall never get anywhere. We build the only real church in so far as each one of us is a “lively stone.”

“And Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.” Hannah now identifies her sense of God. “There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God. Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed” (I Sam. 2: 1-3). The third Beatitude, which has the tone of Soul, is “Blessed are the meek: for they shall inherit the earth.” The meekest remark ever made in human history was Jesus’ statement, “I and my Father are one;” he identified himself completely with the Father. So the light of the one divine cause, of true parenthood, here breaks on thought as salvation forever identified with God.

“The bows of the mighty men are broken, and they that stumbled are girded with strength. They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven;”—the perfect idea;—“and she that hath many children is waxed feeble. The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up”—Soul resursects.“ The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up” (I Sam. 2: 4-7). There is a very clear sense here of how Soul burns the tares and gathers the wheat into the barn,—identifies that which is true. “He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord’s, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the Lord shall be

broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed" (I Sam. 2: 8-10). Again we have a sense of the salvation of Soul and the destruction of the tares. "Thunder" enters several times into this Book of Samuel, and you remember that Mrs. Eddy says, "The 'still, small voice' of scientific thought"—the right idea of prophecy—"reaches over continent and ocean to the globe's remotest bound. The inaudible voice of Truth is, to the human mind, 'as when a lion roareth.' It is heard in the desert and in dark places of fear. It arouses the 'seven thunders' of evil, and stirs their latent forces to utter the full diapason of secret tones" (S. & H. 559: 8-14). That is certainly true in the world to-day. Error is thundering forth its secret tones, and so the need of the hour is for men and women who can analyze, uncover, and annihilate those "seven thunders" of evil, spiritually and scientifically.

Now we see the rejection of Hophni and Phinehas. Remember how we epitomized the tone of Mind as Soul in Samuel: The child of light, Samuel (prophecy), is identified, and the children of darkness, Hophni and Phinehas, are rejected.

"And Elkanah went to Ramah to his house. And the child did minister unto the Lord before Eli the priest"—there is the identification of the true idea. "Now the sons of Eli were sons of Belial; they knew not the Lord" (I Sam. 2: 11-12). Then the record goes on to describe how Eli's two sons flagrantly disregarded the usage of the sanctuary of Shiloh by seizing a larger share of the flesh offered in sacrifice than was customary. They also laid themselves open to the charge of sacrilege in that they demanded their share of the flesh before Jehovah's portion (the fat) had been consumed on the altar. "Wherefore the sin of the young men was very great before the Lord: for men abhorred the offering of the Lord" (I Sam. 2: 17).

"But Samuel ministered before the Lord, being a child, girded with a linen ephod. Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice" (I Sam. 2: 18, 19)—there we can recognize the tone of Mind as Soul, because Mind clothes and Soul identifies. The little coat identified Samuel as Hannah's son.

"And Eli blessed Elkanah and his wife, and said, The Lord give thee seed of this woman for the loan which is lent to the Lord. And they went unto their own home." The Lord will always give you seed when you understand something of the creative Mind as Soul. Then the third day of creation, in which the earth brought forth herb yielding seed, will be made manifest in the creative sense. "And the Lord visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the Lord"

(I Sam. 2: 20, 21). Those “three sons” indicate thought that reaches the point of Soul; at that point there comes the realization that the “feminine gender is not yet expressed” (S. & H. 508: 16), and the male sense feels the need for womanhood. The “two daughters” indicate thought which then goes on to the point of Life. And you remember that in the fifth day of Life you first find the phrase “after their kind.”

“Now Eli was very old, and heard all that his sons did unto all Israel: and how they lay with the women”—the false sense of womanhood—“that assembled at the door of the tabernacle of the congregation. And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people. Nay, my sons; for it is no good report that I hear: ye make the Lord’s people to transgress” (I Sam. 2: 22-24). Eli here represents the false sense of parenthood, and eventually he and his sons are destroyed because he will not deal with his sons. So after seeing the true sense of parenthood, we see the false sense of parenthood and its outcome.

“And the child Samuel grew on, and was in favour both with the Lord, and also with men. And there came a man of God unto Eli, and said unto him, Thus saith the Lord, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh’s house? And did I choose”—identify—“him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel? Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?” (I Sam. 2: 26-29). A false sense of parenthood was being rebuked.

Let us see how all this applies to us. Suppose that you have to make a demonstration, that you have to identify the creator, the parent Mind, and you have to have that true sense of prophecy which Samuel represented (“disappearance of material sense before the conscious facts of spiritual Truth”), but you also have a sense of priesthood—you are egotistical, or despotic, or you think that you are the only one to show the other fellow the way—then the demonstration just doesn’t come about. Nobody can find another’s individual way to Principle for him, because the individual must find the way himself, and the sooner we make mankind realize that, the better. Nobody can work out another individual’s problem—it can’t be done. The effort to work out another individual’s problem for him prevents that individual from growing himself and is just priesthood. You may help and inspire another person to want to work out his own problem, but unless he gets down to it himself and works out

his problem, he won't make any headway. And so priestcraft is something which each one of us has to work out in our own experience.

"Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed" (I Sam. 2: 30). So many things in the Bible seem to make out that God changes His mind, but that is utter nonsense. God doesn't change; Principle always remains the same. The law of God is that you and I and every man are the sons of God, but it is also true that if we turn away from that sonship, that very law says that we cannot be the sons of God on that basis.

The "man of God" goes on to foretell the doom of Eli's house, and he says, "And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them" (I Sam. 2: 34). That is so with us. As we understand the true sense of prophecy, as we get a glimpse of what it means to be Samuel, Hophni and Phinehas die.

"And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house;"—a definite state of consciousness—"and he shall walk before mine anointed forever. And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread" (I Sam. 2: 35, 36).

So there we see the most lovely illustration of Mind as Soul: The child of light, Samuel, is identified, and the children of darkness, Hophni and Phinehas, are rejected. Now, you and I have that same experience when we understand Mind as Soul. We have many other experiences too, but we certainly have that experience. We begin to be able to identify the true priesthood, the true manhood, the true prophecy, "disappearance of material sense before the conscious facts of spiritual Truth," and then Hophni and Phinehas—the belief that you work out your salvation through suffering and blind faith in somebody else—just disappear, because you begin to understand that there is only one identity, and that the interests of all men are identified with it.

A Summary of Mind as Principle

Now we come to *Mind as Principle*, and the sense of Principle is unmistakable. This is the way we have epitomized the tone: As the idea of the parent Mind, Samuel is impelled to identify himself with

divine Principle, and thus he sees the falsity of Eli's priesthood. The true idea of sonship, or Christ, reveals the hopelessness of trusting in the Ark, the material symbol of the Christ, and also in a human king,—another attempt to attain the government of Principle through a material symbol, organization.

You remember how God calls Samuel four times—he gains a sense of the infinite divine system. At the point of Mind as Principle Samuel begins to have some idea of the Christ, of the manifestation of Mind as founded and demonstrated in Principle. As he identifies himself with Principle, God tells him that the Eli priesthood is finished, because it is a false sense of system.

In this same tone comes the story of how the Israelites decide to fetch the Ark from Shiloh after their unexpected defeat by the Philistines. They think that the Ark will save them, but as a symbol it has had its day; Jeremiah indicated this when he wrote, "they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind: neither shall they remember it; neither shall they visit it." It is hopeless to try and use an outworn symbol. Just so, if you try in this scientific age,—the age of individuality and spiritual understanding,—to use the symbol of material organization, it does not work. It is being increasingly recognized that the danger of to-day is organization. Of course, you can organize individually, because individual organization is systematization. But the minute you try to organize any glimpse of the spiritual idea, the vision fades.

Then comes the story of how the Philistines capture the Ark of the Covenant, and that finite symbol brings them nothing but trouble. Next the Israelites decide that they will have a king; they won't accept Principle, and so they try a king. Of course, in a way their desire was a longing for the Christ, but they wanted to organize it. Just so, the world has completely misunderstood Jesus' mission, called Jesus God, and tried to organize the Christ-idea, although Jesus made no attempt whatever to organize. The result is that to-day religion is a laughing stock to the younger generation. In our world we certainly need a true sense of government, and we shall never have it until the light of the one Mind is understood as divine Principle, which is true government.

And so in this tone of Mind as Principle in Samuel there is a wonderful illustration of the light of the parent Mind revealing its Christ, and showing that the material symbol won't demonstrate Principle.

The Lord Calls to Samuel: Mind as Principle (1)

"And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days: there was no open

vision" (I Sam. 3: 1)—you remember that in the fifth day of creation comes the symbol of the "open firmament," but that point had not yet been reached. You know, the development of the Bible record—its order, its sequence, its Science—is beautiful beyond words. And remember its purpose: it is to tell us about Mind, Spirit, Soul, Principle, Life, Truth, and Love, the infinite ideas of the infinite God, how they operate and how we can use them, and its name is Wonderful.

"And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see"—that is an excellent description of priestcraft. Its eyes wax dim, it is worn out, it is old, it has no vision. And so if any one of us allows himself to become a "high priest" to other people, the same thing will happen—our eyes will wax dim and we shall lose our vision. "And ere the lamp of God went out in the temple of the Lord,"—if you have no vision, then "the lamp of God" always goes out,—"where the ark of God was, and Samuel was laid down to sleep; that the Lord called Samuel; and he answered, Here am I" (I Sam. 3: 2-4). That gives a sense of the "I AM," which is very interesting when we remember that we are considering Mind as Principle and that Mrs. Eddy's definition of "I AM" reads, "God; incorporeal and eternal Mind; divine Principle; the only Ego" (S. & H. 588: 20-21). So that's what Samuel became conscious of, and he said, "Here am I" four times,—he put his answer into the divine infinite calculus.

"And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down" (I Sam. 3: 5). So often an idea of God comes to us and identifies us with Principle, but we then go to that which is priestcraft, and we say, "Here am I, you called me." We hope that priestcraft will work out our problem for us, but it can't. No Christian Scientist is honest until he begins to accept the position that he has got to put everything he can into working out his problem individually and that he must not rely on somebody else to do it for him. And he won't be able to demonstrate Principle until he is honest. It is an utterly dishonest position for a practitioner to hold on to a case that he has been unable to heal for a long time. Often the person whom he has been trying to help for years will never be healed until he himself awakens to his individual responsibility, and so the only honest thing is to tell him that. You can help a man who is helping himself to the full, but you can't go on helping a man who is not helping himself. "Justice marks the sinner, and teaches mortals not to remove the waymarks of God" (S. & H. 542: 22-24). Very often, if people won't learn through Science, it is pathetic but true that they have to learn through suffering. But we don't have to learn through suffering. We should learn through Science.

“And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again. Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place. And the Lord came, and stood, and called as at other times, Samuel. Then Samuel answered, Speak; for thy servant heareth” (I Sam. 3: 6–10). You remember that Mrs. Eddy records that she had a similar experience. (See Ret. 8–9). As the light of the creative Mind came to her, and she began to identify herself with that Mind, the light came to her as a voice, as it did to Samuel.

“And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.” The Eli in us is apathy, smug self-satisfaction, personal domination, priestcraft. Priestcraft says, “Don’t bother, leave it to me, I’ll fix it for you,” but it can’t do the job. So if the Samuel in us listens and responds to the voice of God, then the Eli in us will be exposed. “And therefore I have sworn unto the house of Eli, that the iniquity of Eli’s house shall not be purged with sacrifice nor offering for ever” (I Sam. 3: 11–14). In the time of the law Eli’s sin might have been atoned for through sacrifice and offering, but not in the time of the prophets. So to-day there is no hope of proving God through blind religious faith. If you are going to prove God to-day, it must be through spiritual Science.

“And Samuel lay until the morning, and opened the doors of the house of the Lord. And Samuel feared to shew Eli the vision. Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I. And he said, What is the thing that the Lord hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee. And Samuel told him every whit, and hid nothing from him. And he said, It is the Lord: let him do what seemeth him good” (I Sam. 3: 15–18). Mrs. Eddy says, “Moral courage is ‘the lion of the tribe of Juda’” (S. & H. 514: 10), and, like Samuel, we should be perfectly frank when people come to us for help. We should

withhold nothing, and tell them "every whit;" we should tell them that in Science salvation is individual. Others can help you and inspire you somewhat, but ultimately you've got to work out your own problem. If a small boy was having a difficult time with an arithmetical problem, but was really trying to work it out, and a teacher came along and showed him how to solve it, that would be in accord with Principle, but if the small boy was lazy or careless or was merely playing at it, it would not be in accord with Principle for the teacher to solve it for him. You can't fool Principle. The sooner we can make mankind understand that salvation is individual, and that mass salvation is utterly impossible, the better. Jesus said, "no man cometh unto the Father, but by me."

"And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground"—Samuel had identified himself with Principle, and so none of God's words fell "to the ground," to nothingness. "And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord" (I Sam. 3: 19-21). Samuel had now identified with Principle that light which had originated in true parenthood.

The Philistines Capture the Ark: Mind as Principle (2)

Now we come to the story of the Ark, of how the Israelites tried to demonstrate Principle through a material symbol. Mrs. Eddy doesn't give a mortal sense of "Ark;" her definition of "Ark" is "Safety; the idea, or reflection, of Truth, proved to be as immortal as its Principle; . . ." (S. & H. 581: 8-9). "Ark" is really a symbol of the Christ-idea, and when we understand the truth about the Ark as "the idea, or reflection, of Truth," we shall see this idea "proved to be as immortal as its Principle."

"And the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek. And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men" (I Sam. 4: 1, 2)—the false so-called calculus of materiality. Remember that, among other things, a Philistine is a person who refuses to progress.

"And when the people were come into the camp, the elders of Israel said, Wherefore hath the Lord smitten us to day before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of

the hand of our enemies"—they did not realize that as a symbol the Ark had had its day. "So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God" (1 Sam. 4: 3, 4)—whenever you trot out some trite expression of religious emotion and religious faith, which has no sense of Science at the back of it, then Hophni and Phinehas are there.

When the Philistines hear the rejoicing of the Israélites as the Ark is brought into the camp, they are very afraid; they ask, "Who shall deliver us out of the hand of these mighty Gods?" and they exhort each other, "Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight. And the Philistines fought, and Israel was smitten" (1 Sam. 4: 8–10). A good human belief is often more effective than an outworn religious belief, and we see that in the world to-day. The ordinary thinking man in the world says to himself, "I will try and be as decent, honest, and straight as I can, and trust in that. I don't want any more of that religious business."

"And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain" (1 Sam. 4: 11). Mrs. Eddy saw that "Though empires fall, 'the Lord shall reign forever'" (S. & H. vii: 20–21)—though all material organization fails, the spiritual idea stands. It has been truly said that whatever man's hands have built, man's hands can restore, but what they cannot restore is that which we lose of spiritual values. Only spiritual sense can do this.

When the news of Israel's defeat and the death of his two sons and the capture of the Ark is brought to Eli, he dies of the shock, and so does his daughter-in-law, who names her child Ichabod, because, as she says, "The glory is departed from Israel" (1 Sam. 4: 21). So false parenthood is eradicated. Mrs. Eddy writes, "Losing her crucifix, the Roman Catholic girl said, 'I have nothing left but Christ'" (S. & H. 238: 9–10). So it is with all material symbols. As we rise, the symbols must disappear, they must become more and more mental and spiritual. It is pathetic to see many really dear people who are just believers in Christian Science, who have no sense of Christian Science as exact Science, but who have laboured long in the vineyard, and some of them have done good healing through faith and a certain amount of spiritual sense—it is pathetic to see them go to pieces sometimes because they have no understanding of Science to fall back upon. When you know that $5 + 5 = 10$, you can't go back on it, it stands forever. You know it, and it is always available to you. Just so, when you know and understand something of the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth,

Love," and you know something of it scientifically, you can never go back on it. As I told you, a great thinker in the movement once said to me, "I may get into hell—I don't say I won't—but thank God I know the way out," and when you have a sense of Science, you *do* know the way out.

Here in this tone of Mind as Principle we see the attempt to substitute a symbol that was outworn for the Christ-idea, which had now come in the form of prophecy. The Israelites were still thinking in terms of sacrifice, priestcraft, penalty,—everything that pertained to the law,—but that couldn't demonstrate Principle.

"And the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod. When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again"—religious belief will sometimes upset false gods, though it won't overcome the Philistines. "And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him" (I Sam. 5: 1-4). "Fallen on his face" means that he had no more identity. His head symbolizes his claim to intelligence, and the palms of his hands his claim to power.

The people of Ashdod were also smitten with "emerods,"—small tumours. So they sent the Ark to Gath, where its presence caused such disaster that the people of Ekron then refused to receive it. That is what the young people in the world are saying to-day: "What on earth has religion done for men? Why try and give it to us?" Those who accept the outworn beliefs symbolized here by the Ark pay the price for it. Many religious bodies in the world to-day accept outworn beliefs, which are really paganistic, and they certainly do pay the price for it.

The Ark Returned to the Israelites: Mind as Principle (3)

"And the ark of the Lord was in the country of the Philistines seven months." Then they had had quite enough of it! And so their priests suggested that they should return the Ark to the Israelites with a "trespass offering," consisting of five golden emerods and five golden mice. The human mind, in its paganism, always wants to pay what it considers to be its debts in gold (its highest sense of value), or some equivalent; the "five" indicates the five physical senses. "For one plague was on you all, and on your lords"—the mice

carried the plague, which resulted in the emerods, or tumours. “Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land. Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?” (I Sam. 6: 1, 4-6). When some paganistic belief has to yield to the Christ-idea through the manifestation of the light of Mind, we often harden our hearts and won’t let it go.

“Now therefore, make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them” (I Sam. 6: 7)—their idea was to put the Ark and the coffer with the golden images onto this new cart, drawn by two mother-kine. If the kine drew the cart to Beth-shemesh, which was in the opposite direction to their calves, then the only explanation would be a special impulse from the God of the Hebrews. The Philistines would thus be able to tell whether God, or merely chance, was the cause of all their troubles.

“And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh” (I Sam. 6: 12). The true sense of fatherhood and motherhood—of parenthood—demonstrated itself through the kine. Sometimes we are unwilling to give up some false god in order that we may demonstrate the light of creation in Principle, but we are willing to try to work aright, and then the light breaks. Something in us which the kine, who had never been yoked, represent,—something free from priestcraft and outworn symbols,—operates, and leads us to take the “straight way,” and turn aside neither to the right hand nor to the left. A true sense of parenthood appears.

“And they of Beth-shemesh”—“Beth-shemesh” means “house of the sun,” and we so often find the sun as a symbol of Principle—“were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it. And the cart came into the field of Joshua, a Beth-shemite, and stood there, where there was a great stone:”—that stone which was to become a great mountain and fill the whole earth (see Dan. 2: 35), that stone which symbolizes a calculus of inspired thought: —“and they clave the wood of the cart, and offered the kine a burnt offering unto the Lord” (I Sam. 6: 13, 14).

The story goes on to describe how they made the sacrifice by break-

ing up the cart and putting the ark and the coffer with the jewels, on the “great stone of Abel,” and offering their offerings on it. “Abel” in this case means “meadow,” and indicates that they just had a sense of the Word, which was symbolized by grass in the third day of creation.

Verse 19 reads: “And he [the Lord] smote the men of Beth-shemesh, because they had looked into the ark of the Lord, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the Lord had smitten many of the people with a great slaughter” (I Sam. 6: 19)—in her article, “Principle and Practice,” published in 1917, Mrs. Eddy says, “The inclination of mortal mind is to receive Christian Science through a belief instead of the understanding, and this inclination prevails like an epidemic on the body; it inflames mortal mind and weakens the intellect, but this so-called mortal mind is wholly ignorant of this fact, and so cherishes its mere faith in Christian Science.” The sense which they gained at Beth-shemesh was not Science, but only belief in Science, and so it weakened the intellect and acted like an epidemic on the body.

Finally, the Ark was passed on to the people of Kirjath-jearim, and we read, “And all the house of Israel lamented after the Lord” (I Sam. 7: 2)—they didn’t have much joy!

The Defeat of the Philistines: Mind as Principle (4)

“And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines”—he gave them the answer: they must turn to God, and when the light of Mind became manifest, Principle would demonstrate it. “Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only. And Samuel said, Gather all Israel to Mizpeh,”—“Mizpeh” means “watch-tower,”—“and I will pray for you unto the Lord”—this whole tone of Mind as Principle is a telling story of the working out of the human belief that something besides Principle can govern rightly. “And they gathered together to Mizpeh, and drew water,”—the water of Life,—“and poured it out before the Lord,”—we all have inspiration, and instead of keeping it to ourselves, we too should “pour it out,”—“and fasted on that day, and said there, We have sinned against the Lord. And Samuel judged the children of Israel in Mizpeh. And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel.

And when the children of Israel heard it, they were afraid of the Philistines. And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines" (I Sam. 7: 3-8). The same thing happens to you and me; when we have to work something out, we are afraid, and so we turn to Principle.

"And Samuel took a sucking lamb,"—a lamb "without blemish,"—"and offered it for a burnt offering wholly unto the Lord: and Samuel cried unto the Lord for Israel; and the Lord heard him. And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder"—there is the thunder again, the voice of Truth—"on that day upon the Philistines, and discomfited them; and they were smitten before Israel. And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car. Then Samuel took a stone,"—the divine infinite calculus,—"and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us" (I Sam. 7: 9-12) —"Eben-ezer" means "stone of help." Whenever you understand something of the divine infinite calculus of reality, it will be a help to you forever.

"So the Philistines were subdued, and they came no more into the coast of Israel"—historically, that was untrue, because very soon we find the Philistines coming back again. But what it means is that when the Samuel in you has set up a stone,—understood something of God through the divine infinite calculus,—then the Philistines will come no longer—error will not trouble you any more in that particular direction. "And the hand of the Lord was against the Philistines all the days of Samuel. And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites. And Samuel judged Israel all the days of his life. And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places"—"Bethel" means "the house of God," "Gilgal" means "circle", and "Mizpeh" means "watch-tower." "And his return was to Ramah;"—"Ramah" means "height;"—"for there was his house; and there he judged Israel; and there he built an altar unto the Lord" (I Sam. 7: 13-17)—"altar" gives a sense of divine Love.

If you consider these writings historically, you can't make much sense out of them, and they aren't of much use to you, but when interpreted spiritually they are perfect illustrations of the development and working of the spiritual idea. Remember that the Hebrew

prophets took hundreds of years to put these stories into their present shape, and when you understand the symbolism, they show you how you can work out your problems,—how you can use Mind as Mind, as Spirit, as Soul, as Principle, and so on. Now, you can use Mind as Principle in infinite ways—you can use everything that is true about divinity in infinite ways—but in the story of Samuel that tone is illustrated in a particular way. It is the same with music: you can use the notes in infinite ways, but a musical composition will use them in a specific way. When we are here together, I can give you only a very broad outline of what the writers are getting at; if you really want to understand these stories, you must study them for yourselves. Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." So search the Scriptures for yourselves. Remember that after Jesus rose from the grave, he opened the understanding of his disciples, "that they might understand the scriptures," and in those days the Scriptures were these books of the Old Testament which we are considering.

We are still watching the illustration of Mind as Principle in this story of Samuel, and the next thing we come to is the demand for a king. The Israelites have not yet learned their lesson.

INTERVAL

I want to tell you of a talk on the Science of the Bible which was given recently. It was designed for people who knew nothing about Science at all, and no Christian Scientists were admitted unless they brought a stranger with them. The result was that there were about a hundred people there who were newcomers to Science. I have never heard a talk which was simpler, more natural, or more convincing. The subject was introduced from the practical point of view, and some very lovely cases of healing were given, and then the days of creation were explained in a very simple way, and shown to represent a perfect order operative in every sphere. If only we would develop that kind of thing! We have got to give out what we know of Science, because what we keep to ourselves just goes fallow and doesn't bring forth. We have the answer to mankind's dilemma, and we must give it to the world. So don't let us miss an opportunity. If we are very interested in some play or recital, we quite naturally ask our friends to come to it, and surely there is nothing we love so much as Science. I feel that before long we are going to have a very great opportunity to sow the seed of Truth in many ways.

The Demand for a King: Mind as Principle (5)

Remember how we epitomized the tone of Mind as Principle: As the idea of the parent Mind, Samuel is impelled to identify himself with divine Principle, and thus he sees the falsity of Eli's priesthood. The true idea of sonship, or Christ, reveals the hopelessness of trusting in the Ark, the material symbol of the Christ, and also in a human king—another attempt to attain the government of Principle through a material symbol, organization. Mrs. Eddy says, “When the spiritual sense of Truth unfolds its harmonies, you take no risks in the policy of error” (S. & H. 452: 22–23). So when the Christ-idea comes to us through prophecy, through Samuel, don’t let us take any chances and try to work it out through an ark or through a king—in any human way. Let us work it out through Christ. There is only one king and one priest, and that is the Christ.

“And it came to pass, when Samuel was old, that he made his sons judges over Israel. Now the name of his firstborn was Joel;”—“Joel” means “Yah is God;”—“and the name of his second, Abiah;”—“Abiah” means “Yah is father;”—“they were judges in Beersheba. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them” (I Sam. 8: 1–7). Samuel gave the Israelites a king for the same reason that Mrs. Eddy founded a church, an organization—because at the time it seemed inevitable. Mrs. Eddy called the Manual “laws of limitation for a Christian Scientist” (My. 229: 26–27), which she thought would never be needed. Under Mrs. Eddy’s guidance those laws were beneficial, but without the motherhood which conceived them and knew how to administer them, they could become not only laws of limitation, but laws of moral cruelty and despotism, and this Mrs. Eddy herself knew only too well.

So Samuel sees that he must appoint a king to rule over Israel, but first he tells the people that it won’t solve the problem of government, because it will lead to despotic control (see I Sam. 8: 11–17). He ends his warning with the words, “And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day. Nevertheless the people refused

to obey the voice of Samuel; and they said, Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles”—it is the same with all of us; instead of getting down to the task of working out the problem of salvation individually, we look for somebody else to work it out for us. We ask somebody what we should do whenever a problem arises, instead of taking an individual stand with Principle. “And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord. And the Lord said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city” (I Sam. 8: 18–22)—the only city is the city of the Spirit, the “city foursquare,” “not made with hands, eternal in the heavens.”

Saul Chosen to be King: Mind as Life

Now we come to the tone of *Mind as Life*, which we have epitomized in this way: The idea of light that is to rule Israel is now individualized as Saul, the highest among the people. The Israelites are still seeking to work out their problem through a king, now individualized as Saul, but it is not successful.

“Now there was a man of Benjamin, whose name was Kish. . . . And he had a son, whose name was Saul,”—“Saul” means one “asked” of God,—“a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people. And the asses of Kish Saul’s father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses” (I Sam. 9: 1–3). The asses, which often symbolize humility, seem to indicate a burdened sense in this instance, and whenever we try to work with Principle through a laboured state of thought, we are going in search of asses,—we are laying ourselves open to tilling the soil of mortal belief.

“And he passed through mount Ephraim, and passed through the land of Shalisha, but they found them not: then they passed through the land of Shalim, and there they were not: and he passed through the land of the Benjamites, but they found them not. And when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and take thought for us. And he said unto him, Behold now, there is in this city a man of God, and he is an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go” (I Sam. 9: 4–6). So often in this story we see how thought is led astray, and then

something happens to show that the light of Mind is still operating. And so here Saul's servant suggests that they go to the "man of God."

Saul hesitates, because he hasn't anything to give the prophet, but his servant supplies "the fourth part of a shekel of silver" to give him, and so Saul agrees to go to the prophet. We are often tempted to try to develop the light of the appearing idea in a human way instead of through Life, an exalted and individualized sense of Principle, but then the servant of God speaks to us, and says, "Let us go to the prophet;" we may say that we can't go, because we haven't enough understanding, but the servant will supply all that we need. Mrs. Eddy says that "infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms" (S. & H. 503: 15-17), and so whenever we seek, ideas come to us, because they are ever-present, for Mind is Life.

"And as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here?"—the water of Life comes to us through the purity of thought symbolized here by the young maidens. "And they answered them, and said, He is; behold, he is before you: make haste now, for he came to day to the city;"—whenever we have an exalted sense of Life, of the pure river of the water of Life, it always says to us, "Make haste, don't waste any time";—"for there is a sacrifice of the people to day in the high place: as soon as ye be come into the city, ye shall straight-way find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore, get you up; for about this time ye shall find him. And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place" (I Sam. 9: 11-14)—you and I have witnessed that many a time; whenever our thought is exalted, prophecy comes to us—material sense disappears before "the conscious facts of spiritual Truth."

"Now the Lord had told Samuel in his ear a day before Saul came, saying, To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me" (I Sam. 9: 15, 16). How often too as you and I seek prophecy,—as we are willing to let material sense disappear before "the conscious facts of spiritual Truth,"—inspiration comes to us, and individualizes the developing idea.

"And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.

Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is. And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that is in thine heart. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found"—the burdened sense had now become true humility, the meekness of Soul. When we find prophecy, we don't have the sense of bearing a burden any more, because material sense just disappears before "the conscious facts of spiritual Truth." "And on whom is all the desire of Israel? Is it not on thee, and on all thy father's house?" (I Sam. 9: 17-20)—"all the desire of Israel" is on spiritual sense, which is always individual and which brings the right idea of manhood to you and to me and to all mankind. You know, "one on God's side is a majority," and every one of us needs to be absolutely clear that everything depends on our individual effort, because the manifestation of the Christ-idea so often comes to mankind through a man or a woman who refuses to let anything turn him aside from his own vision of spiritual things.

"And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me? And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons"—there was a resurrected sense of things. "And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee. And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said, Behold that which is left! set it before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day" (I Sam. 9: 21-24). Your individuality as God knows it is always "kept" for you, because it remains in God. As the light of Mind, the light of true parenthood breaks, and is developed, identified, demonstrated, and individualized, you glimpse and claim that light—you realize that your true being has always been set aside for you. The infinite would not be infinite if every idea were not individual, because the infinite would not be infinite if there were any duplication. I love that sense of individual being, and it is a sense which we must all have.

"And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house. And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may

send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad. And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while, that I may shew thee the word of God" (I Sam. 9: 25-27). When ideas of God come to us, they are first of all objective, but the time comes when those ideas must become subjective to us, when they must become *us*—the servant, the symbol which has served its purpose, has to pass on.

Here the tone of Mind as Life ends, and remember how we epitomized it: The idea of light that is to rule Israel is now individualized as Saul, the highest among the people. All through this tone the exalted sense is much emphasized—"the high place," "the top of the house," and so on.

Saul's Destiny Confirmed: Mind as Truth (1)

The tone we now come to is *Mind as Truth*, which we have summarized like this: The light of Mind is made manifest as true manhood—the only king and priest.

"Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance? When thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?" (I Sam. 10: 1, 2)—Samuel knew that Saul's demonstration was not yet complete, and we must never rest content until our demonstration is fulfilled from every angle. We have to remember Paul's words, "we walk by faith, not by sight."

"Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men"—a resurrected sense—"going up to God to Bethel, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine"—the "three kids" symbolize the young thought (Life), the loaves of bread symbolize Truth, and the bottle of wine here symbolizes Love. "And they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hands"—Saul was to receive two loaves, that is, the sense of manhood and womanhood revealed in the sixth day of creation. "After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come hither to the city, that thou shalt meet a company of prophets"—a symbol of the compound idea man, true manhood becoming universal—"coming down from the high

place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: and the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man" (I Sam. 10: 3-6)—into the man of God's creating, and in proportion to your understanding of Mind as Truth you too will be that man.

"And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee"—true manhood is Immanuel, "God with us." "And thou shalt go down before me to Gilgal;"—"circle," a symbol of infinity;—"and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do. And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day" (I Sam. 10: 7-9).

After Saul had met the company of prophets and prophesied among them, he met his uncle, who asked him where he had been. Saul said that he had been searching in vain for the asses, and had come to Samuel; he didn't tell his uncle that he had been anointed king—he was wise enough not to cast his pearls before swine.

Next Samuel called all the tribes together, and told them that they had rejected God, who had delivered them from all their oppressors, and demanded a king instead, and so he was going to give them one. Saul couldn't be found at first, but when he did appear he was seen to be head and shoulders above everyone else. "And Samuel said unto all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king. Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord. And Samuel sent all the people away, every man to his house. And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched"—that gives a sense of the compound idea man again. "But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace" (I Sam. 10 : 24-27). So Saul became the first king of Israel.

Victory over False Manhood: Mind as Truth (2)

We come now to Chapter 11, which also gives the sense of the compound idea man. The story goes that the Ammonites encamped against the people of Jabesh-gilead, who were faced with the prospect of having all their right eyes thrust out if in all the coasts of

Israel they could find no man—no sense of true manhood—to save them. Saul came to hear of their dilemma. “And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.” He threatened to hew in pieces the cattle of every man who didn’t come to the assistance of the people of Jabesh; you remember that man was given dominion over the cattle in the sixth day of Truth. “And the fear of the Lord fell on the people, and they came out with one consent” (I Sam. 11 : 6, 7). Saul numbered the people, and there were three hundred thousand men of Israel, and thirty thousand men of Judah; in other words, there was a resurrected sense of things. Messengers were sent to Jabesh to tell the people that they would be relieved the next day. Saul divided the army into three companies, and they slew the Ammonites, “so that two of them were not left together.” The Ammonites symbolize the false sense of man.

All this symbolizes what goes on in our own thought. Saul is in our thought, the belief of the Ammonites is in our thought, and the story shows us the way we shall have to work out of the belief in false manhood through Mind as Truth, through true manhood.

“And the people said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death. And Saul said, There shall not a man be put to death this day: for to day the Lord hath wrought salvation in Israel”—Mrs. Eddy’s definition of “Salvation” reads, “Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed” (S. & H. 593 : 20–22). “Then said Samuel to the people, Come, and let us go to Gilgal,”—let us seek the infinite,—“and renew the kingdom there. And all the people went to Gilgal; and there they made Saul king before the Lord in Gilgal; and there they sacrificed sacrifices of peace offerings before the Lord; and there Saul and all the men of Israel rejoiced greatly” (I Sam. 11 : 12–15). So there we have the sense of Mind as Truth, where the light of Mind is made manifest as true manhood,—the only king and priest.

A Summary of the Tones of Mind in Samuel

Now let’s look back at this story and see the development of it. Through Mind as Mind the light of divine parenthood breaks on your thought and my thought. We must recognize that the whole story is a matter of symbols used by the Hebrew prophets to illustrate spiritual fact. Elkanah welcomes Hannah, the grace of God, and gives her a worthy portion, and so the light of the grace of God breaks. Then, through Mind as Spirit, that light is manifested in true birth, and Samuel, symbolizing prophecy, is

born. Think of the way we have come in the Scriptural record—through the wilderness into the Promised Land, and then the warfare in the Promised Land, and then the story of Ruth, which showed that when thought is identified with Principle, Principle demonstrates itself as true fatherhood, individuality, inspiration, and exaltation. Now we have come to the time of prophecy. The Word of God is now prophecy, which is the “disappearance of material sense before the conscious facts of spiritual Truth.” It is the breaking of the Christ-idea, which was fulfilled by Jesus in Christianity, but which is forever the “divine manifestation of God, which comes to the flesh to destroy incarnate error” (S. & H. 583 : 10-11).

Then we came to Mind as Soul in Samuel: The child of light, Samuel, is identified, and the children of darkness, Hophni and Phinehas, are rejected. The dry land appears, and as that happens, Soul burns the tares. Then we saw Mind as Principle: As the idea of the parent Mind, Samuel is impelled to identify himself with divine Principle, and thus he sees the falsity of Eli’s priesthood. The true idea of sonship, or Christ, reveals the hopelessness of trusting in the Ark, the material symbol of the Christ, and also in a human king—another attempt to attain the government of Principle through a material symbol, organization. You know, in our developing understanding of God we must reach the point where we see that everything that comes to us by way of demonstration and enlightenment is from Principle. Religious belief gives us the feeling that we have got to do something, but the truth of the matter is that we only have to know that God has done all things well. God’s work is complete, perfect, and finished, and God’s universe is the only universe there is. It is a perfect universe of perfect ideas, and so when we begin to understand God, we must see that God is the only cause, the only creator, the parent Mind. The light of that Mind breaks on us as mortals because we pour out our souls before God, because we seek, because we desire. But so often we have the mistaken sense that we have to do something, when all we have to do is to *let* that Mind be in us “which was also in Christ Jesus,” to *let* there be enlightenment. Mrs. Eddy has expressed the same thing when she says, “On what hath not a ‘Thus saith the Lord,’ I am as silent as the dumb centuries without a living Divina” (My. 268 : 17-19). There is never anything going on in reality but God, just as in music there is never anything going on but music, and in mathematics there is never anything going on but mathematics. It is our recognition of the fact of being, our longing to know it, that enables it to operate in our experience.

Then we came to Mind as Life, where the idea of light that is to rule Israel is individualized as Saul, the highest among the people, through Saul's servant and through Samuel. In Mind as Truth the light of Mind is made manifest as true manhood,—the only king and priest. True manhood in Mind as Truth enables Saul to say, "There shall not a man be put to death this day: for to day the Lord hath wrought salvation in Israel."

Now, this is Science. It isn't religion. Unless it comes to you in its order and its system and its inspiration, unless it becomes real to you and abides with you and becomes subjective, you haven't sent on the servant. When it becomes subjective to you, then you have sent on the servant, and you can enter into the realm of manhood, where nothing operates but Truth.

TALK NO. 43

(November 23rd, 1948)

I SAMUEL—II

In Samuel we are watching the breaking of the light of prophecy. “The law” has now become “the prophets.” Jesus gave something of the same sense when he said at the Last Supper, “I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom”—the Christ-idea was to become common to all men in Christianity; the Christ-idea, which had been coming down through the ages and which the Israelites had thought was confined to them, Jesus demonstrated for all men, and it was then to become universal. Here in the Book of Samuel we see the Word breaking into prophecy, and as we have seen, Samuel was really the first of the prophets.

Don’t forget that our one purpose is to learn more about Mind, Spirit, Soul, Principle, Life, Truth, and Love, because everything you can think of is included in those seven terms. Nothing is ever going on but the one infinite that men call God. Mrs. Eddy has symbolized that one infinite in a sevenfold aspect as Mind, Spirit, Soul, Principle, Life, Truth, and Love. Those synonymous terms and how they operate are our tools, and they are infinite. They are vast beyond words, infinite in diversification, classification, and individualization. So don’t ever forget that what you and I are trying to do in this scientific age is to gain a clearer and clearer sense of the one infinite. You can’t have Science except with oneness. The minute you lose the sense of oneness, you lose the sense of Science. There is only one mathematics, one music, and just so there is only one infinite. To-day we are thinking scientifically about the infinite One, which expresses itself as an infinite calculus of divine ideas. We begin to symbolize that infinite One to ourselves as Mind, Spirit, Soul, Principle, Life, Truth, and Love, and gradually our understanding of those terms grows, and we begin to gain a small sense of what they mean in their infinitude. So don’t forget that the purpose for which we are studying the Bible is to see how the great prophetic writers illustrated their “seedplot” of the seven days of creation, which they put at the beginning of the Bible.

Remember, at the point of Life, the days of creation are seen

as numerals of infinity operating in a calculus of thought. Jesus said, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest"—he put the unfolding order of development into a calculus of spiritual thought, available here and now.

At the point of Truth, thought sees numerals of consciousness as synonymous terms for God operating in a four-dimensional calculus of the Word, the Christ, Christianity, and Science.

Then, as thought develops still further, and enters the realm of Christianity, it sees the whole system from the point of Love as one. The only Christianity there is, is scientific Christianity. There is only one Christianity, and that is scientific Christianity,—Christian Science.

So we are trying to gain a clearer and clearer sense of the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," which was indicated in the first chapter of Genesis, but which needed a Mary Baker Eddy to climax it on a scientific basis.

It is very important to see how the days of creation are focused in Life, where they become numerals of consciousness, how they become synonymous terms for God in Truth, and how the whole system is just one picture in Love.

Whilst we first epitomize these synonymous terms to ourselves by words, sooner or later they become to us just symbols of great spirituality. And after a time when you talk about Mind you have a sense of Mind which you can no longer adequately describe in words such as "wisdom" and "intelligence," it brings to you a spiritual and mental picture of something that is absolutely definite, but vast beyond words, and in that way it becomes quite natural to you and you can use it spontaneously. It is the same with all the synonymous terms for God, and also with the Word, the Christ, Christianity, and Science.

A Summary of the Whole Tone of Mind in Samuel

Let us go over what we have done so far of the Book of Samuel. In the tone of Mind as Mind we saw the light of divine parenthood breaking; light and parenthood are both symbols of Mind. Then in Mind as Spirit we saw the light manifested in true birth—Samuel was born. In Mind as Soul we saw how the child of light, Samuel, was identified, and how the children of darkness, Hophni and Phinehas, who represented priestcraft, were rejected; there we saw the burning of the tares and the gathering of the wheat into the barn. Then we came to Mind as Principle, and Samuel heard the

voice of God and identified himself with God. From that moment we saw more and more how the prophetic idea rises, and how the constant effort of priestcraft with all its outworn notions is to destroy that developing idea. We shall see how the conflict between Saul and David was simply the warfare between the advancing idea and Saul's retrogressive beliefs,—his belief in spiritualism, in fact.

In connection with spiritualism, I remember saying to a man who had lived in Mrs. Eddy's house, "I wonder why Mrs. Eddy devotes such a long chapter in her book to spiritualism." He asked me, "What do you think spiritualism is?" and I replied that I thought it was mediumship. Then he told me that Mrs. Eddy regarded spiritualism as the belief that Spirit and matter mingle, and of course that is one of the bedrock beliefs of the human mind. In this whole story of Samuel we can see the development of the prophetic idea, the "disappearance of material sense before the conscious facts of spiritual Truth" (S. & H. 593: 4-5), and we can also see how the humanized, materialized, organized sense of religion tries to drag it back at every step. That is the effort of spiritualism; it tries to reverse the order of Spirit.

So we came to *Mind as Life*, and we saw the idea of light that was to guide Israel individualized through Saul, the highest among the people. Then in *Mind as Truth* the light of Mind was made manifest as true manhood,—the only king and priest. After Samuel had anointed Saul, he said to him, "seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do" (I Sam. 10: 8); Saul was to use the "seven days," but we shall see that he failed to go on from there.

The Fulfilment of Prophecy: Mind as Love (1)

Now we come to *Mind as Love*, where Samuel shows Israel the fulfilment of the light of prophecy. "And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you"—remember, Samuel didn't want to give them a king, but they insisted. "And now, behold, the king walketh before you: and I am old and gray headed; and, behold, my sons are with you: and I have walked before you from my childhood unto this day. Behold, here I am: witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it to you"—Jesus said of Elias, whom Mrs. Eddy defines in part as "prophecy," "Elias truly shall first come, and restore all things." You remember how

Samuel had warned the people that if they chose a king, he would take their sons and daughters and their asses and sheep. "And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand"—Samuel had a universal sense and he had fulfilled his office wisely. "And he said unto them, The Lord is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered, He is witness" (I Sam. 12: 1-5).

"And Samuel said unto the people, It is the Lord that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt" (I Sam. 12: 6). Oh, if only we had that sense that it is the Lord that has done all,—that "Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God" (S. & H. 271: 1-5). The light breaks because divine Principle, Love, has a Christ, an ideal, and that ideal is forever translating itself irresistibly. If those of us who are trying to present to mankind in this momentous age the Christ-idea as Science could only see that, we wouldn't be troubled about the development of this idea. The fact is that the appearing of the Christ-idea as Science is so vast that not one of us has the slightest concept how it will appear, and therefore it is absurd for us to worry about its development. Not one of us has the faintest concept of how it will appear even in the next year, and yet we are often tempted to outline its appearing. We say that this or that should or should not be done, but the fact is that the appearing of the Christ-idea must primarily be individual. The individual must see it, use it, and give it in his own way, and then he must realize that individuality must become collective or it is not true individuality. The individual who is only interested in his own viewpoint soon ceases to be individual and becomes merely personal. The individual must recognize that the collective is as much an essential factor of being as the individual, and the collective standpoint must finally become the universal, where we realize that everything is in and of God.

Mrs. Eddy says, "The Christian Scientist is alone with his own being and with the reality of things" (Mess. '01, 20: 8-9). The trouble with most religionists is that they are not in the slightest bit interested in any other religious body but their own, and they would call that individuality, but it isn't at all. In our efforts to understand, demonstrate, and establish the Science of the Christ-idea, we need to be essentially individual, and we need to respect individuality in everybody and everything. It is the privilege of every man to express the Christ-idea in any way that he feels to be right, but God help that man if he isn't interested in the other

fellow's point of view, because he will become personal, and unless he adopts the collective point of view he will never reach the universal. If we are to succeed, we must become individual, collective, and universal in our outlook. Don't mistake personal sense for individuality; if your individuality doesn't lead you to the collective and the universal, it isn't true individuality. Infinity can never be circumscribed.

Samuel had a right sense of the individual and the collective, but Saul became a mass of personal sense. Samuel here goes on telling the people of the blessings brought by the prophetic state of consciousness: "Now therefore stand still, that I may reason with you before the Lord of all the righteous acts of the Lord, which he did to you and to your fathers. When Jacob was come into Egypt, and your fathers cried unto the Lord, then the Lord sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place"—Samuel was showing them the individual, collective, and universal. "And when they forgat the Lord their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them. And they cried unto the Lord, and said, We have sinned, because we have forsaken the Lord, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee. And the Lord sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe. And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the Lord your God was your king. Now therefore behold the king whom ye have chosen, and whom ye have desired! and, behold, the Lord hath set a king over you. If ye will fear the Lord, and serve him, and obey his voice, and not rebel against the commandment of the Lord, then shall both ye and also the king that reigneth over you continue following the Lord your God: but if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers" (I Sam. 12 : 7-15).

The Thunder and the Rain: Mind as Love (2)

"Now therefore stand and see this great thing, which the Lord will do before your eyes. Is it not wheat harvest to day?" Why, of course it is. It is always "wheat harvest" to-day. "Lift up your eyes,

and look on the fields; for they are white already to harvest." The operation of the spiritual idea, the ability to gather the wheat into the barn when the tares are destroyed, is always here. "I will call unto the Lord, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king" (I Sam. 12 : 16, 17). You remember that we saw that thunder symbolizes the marvellous uncovering and handling of the claims of evil in their counterfeit of the sevenfold aspect of reality. Mrs. Eddy says, "The inaudible voice of Truth is, to the human mind, 'as when a lion roareth.' It is heard in the desert and in dark places of fear. It arouses the 'seven thunders' of evil, and stirs their latent forces to utter the full diapason of secret tones. Then is the power of Truth demonstrated,—made manifest in the destruction of error" (S. & H. 559 : 10-16). The rain gives a sense of the blessing which comes after the thunder. When you and I have scientifically and systematically handled the claim of animal magnetism in its counterfeit of sevenfold reality, there follows the rain of spiritual blessing. Mrs. Eddy says, "The lightnings and thunderbolts of error may burst and flash till the cloud is cleared and the tumult dies away in the distance. Then the raindrops of divinity refresh the earth" (S. & H. 288 : 14-18). Samuel was showing them that the refreshing thing which follows the thunder is really the light of Mind fulfilled.

To-day there is nothing in the world so important to hear as that thunder. The world is overwhelmed by the problem of evil which it can't analyze, which it doesn't understand, and which it can't deal with, and so what is needed is that thunder. Then will the power of Truth be demonstrated in the destruction of error, and after that the raindrops of divinity will refresh the earth. As we see the scientific translation of immortal Mind,—as Christ, the divine manifestation of God, comes to the flesh,—material sense disappears before the "conscious facts of spiritual Truth," and thus mortal mind is translated out of itself. So when the light of prophecy is fulfilled, the light of Mind is bound first of all to analyze evil intelligently, then the thunders of evil are bound to be heard as evil is uncovered, and then the raindrops of divinity are bound to refresh the earth as the evil is annihilated.

"So Samuel called unto the Lord; and the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel" (I Sam. 12 : 18). See what the appearing of prophecy did: it exposed the materiality of Hebrew theology, destroyed the Temple, scattered the Hebrew nation, and brought what seemed to be catastrophe, but it also made possible the great achievements of the prophetic age. The writings which you and I are now studying

and which sustain and inspire us, were the outcome of the thunder and the rain of the prophetic age.

"And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil, to ask us a king. And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart . . . Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way:"—he had the collective sense:—"Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you" (I Sam. 12 : 19, 20, 23, 24).

So you see in the whole tone of Mind in Samuel the wonderful breaking of the light of Mind. It first breaks on the thought of Elkanah and Hannah seeking a child. Then the child is born, and the child is prophecy. It is soon identified as Samuel, and Hophni and Phinehas, priestcraft, are then rejected. Then, in the tone of Principle, the child Samuel, prophecy, hears the voice of the Lord, and answers, "Speak, Lord; for thy servant heareth." Then, in Mind as Life, the necessity of individualizing the idea of light that is to guide Israel is seen. Samuel, of course, wants the people to accept individually the light of prophecy, but they construe that as the demand for a king. Samuel warns them that they will probably regret choosing a king, but they pay no heed to his warning. Mrs. Eddy didn't want a church, but like Samuel she acceded to the insistent demand of the age.

Then in Mind as Truth God gives Saul "another heart" and the Spirit of God comes on him. Finally, in Mind as Love, Samuel shows the people the fulfilment of prophecy. So there we have a perfect sequence of the breaking of the light of Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love, and we see how that light analyzes, then brings the thunder, and finally, as Love, brings the rain.

Reliance on the Spiritual Alone: Spirit as Mind

So we come to *Spirit as Mind*, which we have epitomized in this way: Purity of thought alone can conquer.

"Saul reigned one year; and when he had reigned two years over Israel,"—when the tone of Mind had given place to the tone of Spirit,—"Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and in mount Bethel, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent" (I Sam. 13 :

1, 2). Jonathan here enters into the picture; the name means “Jah is given,” or “given of Jah.” His is a lovely character, illustrating in a great measure the purity of Spirit.

“And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear” (I Sam. 13: 3). The theory that humility is weakness is nonsense. There is nothing so strong as humility; it took the humility of Jesus to go on the cross. Meekness and weakness have nothing whatever in common.

“And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven”—“Michmash” means “hidden.” “When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits” (I Sam. 13 : 5, 6). That’s the kind of thing we are all tempted to do. When we are afraid, we go and hide ourselves in a human belief, and think that it will solve the problem. Instead of relying on the purity, the onliness, the substance, the reality, the birth, and the development of Spirit, we go and hide ourselves in caves of *materia medica* or dishonesty or something of the kind.

“As for Saul, he was yet in Gilgal, and all the people followed him trembling. And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him” (I Sam. 13 : 7, 8). Samuel had seen that the setting up of a king was an inevitable human step to take, but he had always seen what would come of it. In the development of the spiritual idea as it makes itself manifest in spite of the human, it may be necessary for you to take a certain human footprint, but if the time comes when that human expedient has accomplished its purpose and yet you won’t leave it behind, then there is trouble. Human expedients are temporary, and if we cling to them, they fail us. As the divine idea appears to us, it must be put on a more and more spiritual basis. Some of the steps which you and I take to-day seem good to us, but those same steps would have defeated the mission of Jesus, because they would have been beneath his standard. If the expert mathematician tried to solve his problems with what he knew as a boy, he wouldn’t succeed.

“And he tarried seven days, according to the set time that Samuel had appointed:”—as you remember, Samuel had told him to tarry seven days, to use what he knew of the seven days of creation, the

only thing on which any of us can rely. Just so, in mathematics you have to use the numbers and in music you have to use the notes—there is nothing else to use. “But Samuel came not to Gilgal; and the people were scattered from him”—sometimes we use what we know of the seven days and we don’t seem to get the answer we think we should get, and so, like Saul, we are tempted to resort to something else. “And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering”—he went back to the law, though he had glimpsed something of the true nature of prophecy. “And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him”—we are often willing to salute the Samuel in us in a human way, but it is obedience to divine order which is wanted. “And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord: I forced myself therefore, and offered a burnt offering” (I Sam. 13 : 8-12). Remember that we are watching, in this tone of Spirit as Mind, the development of the idea that purity of thought alone can overcome and conquer. We must recognize the spiritual as the only. It is fatal to try to mingle the spiritual and the material.

“And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel forever” (I Sam. 13 : 13). You know Mrs. Eddy’s definition of the “Children of Israel” in the Glossary: “The representatives of Soul, not corporeal sense; the offspring of Spirit, who, having wrestled with error, sin, and sense, are governed by divine Science; . . .” (S. & H. 583 : 5-8). Well, if we use our days of creation, our numerals of consciousness, and our synonymous terms for God, and we are faithful to them, then our sense of Israel will be established forever; our spiritual sense of man as the representative of Soul and our ordered sense of man as “the offspring of Spirit” will never fail us. “But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart,”—a symbol of true man, —“and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee” (I Sam. 13 : 14). That “man after his own heart” was seen to be David, who was a symbol of that which recognizes something of the manhood and the womanhood of God’s creating.

“And Samuel arose, and gat him up from Gilgal unto Gibeah

of Benjamin. And Saul numbered the people that were present with him, about six hundred men”—as you know, that simply means that there was a sense of manhood. “And Saul, and Jonathan his son, and the people that were present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash. And the spoilers came out of the camp of the Philistines in three companies” (I Sam. 13 : 15-17)—when the Philistines come to us, they come in “three companies,” as the belief of life, substance, and intelligence in matter. We have to conquer through reliance on the spiritual alone.

“Now there was no smith found throughout all the the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears”—remember that the Philistines at that time dominated the Israelites. “So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found. And the garrison of the Philistines went out to the passage of Michmash” (I Sam. 13 : 19, 22, 23).

So in that chapter we see a very distinct illustration of Spirit as Mind, showing that only through the purity of Spirit can the light of Mind be developed, and that only through purity of thought can there be conquest. Saul should have relied on the “seven days,” but instead of that he turned back to the old practices,—sacrifices, and so on. God had given him a new heart, and so he should have used his higher sense of things, but he turned back to that which was outworn, as we are all tempted to do, and finally he found that his people had “neither sword nor spear.” There is no hope of conquering except through Spirit. The light of prophecy was now showing in Spirit as Mind that only through the order of Spirit, through the substance and reality of Spirit, could there be overcoming, could there be development of the light which had broken in Mind.

Jonathan's Ordered Victory: Spirit as Spirit (1)

So we come to *Spirit as Spirit*, which we have epitomized like this: The order of Spirit is shown as confusion to the Philistines and to Saul, but as strength to Jonathan. The spiritual idea can only be developed spiritually.

All the way through the tone of Mind we saw the light breaking, and all the way through Spirit we see the development of that light, and that it can only be developed spiritually. All these stories that we are considering, all these attempts to be in some measure historical, are just symbols to illustrate the first chapter

of Genesis, just as every sonata and opera is an illustration of the seven fundamental notes operating through the four basic musical processes.

When we have really studied the Bible, when we have seen the operation of the divine infinite calculus in the Scriptures, and it has become familiar to us, then we shall use it naturally and spontaneously. Remember that it was in the Bible that Mrs. Eddy discovered the system of Christian Science. If we can bring humanity to-day to see what the story of the Bible really means, we shall unite Science and religion, and religion will live again in this scientific age.

“Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come and let us go over to the Philistines’ garrison, that is on the other side. But he told not his father”—Jonathan by this time had become aware of Saul’s retrogressive state of thought, and so he was wise enough not to tell him, as we should be wise enough not to tell mortal mind what we are going to do spiritually. “And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which is in Migron: and the people that were with him were about six hundred men;”—you find that symbol coming in time and time again;—“and Ahiah, the son of Ahitub, Ichabod’s brother, the son of Phinehas the son of Eli, the Lord’s priest in Shiloh.”—Saul had his priest with him all right! “And the people knew not that Jonathan was gone” (I Sam. 14 : 1-3)—remember that “Jonathan” means “given of God,” whereas “Saul” means “desired,” and the Israelites had desired a king.

“And between the passages by which Jonathan sought to go over unto the Philistines’ garrison, there was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh”—“Bozez” means “light,” and Seneh means “pointed,” indicating the way; the light is the light of the Word, and the way is the way of Christianity. “The forefront of the one was situate northward over against Michmash, and the other southward over against Gibeah” (I Sam. 14 : 4, 5)—again “northward” symbolizes the Word, and “southward” symbolizes Christianity.

“And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few” (I Sam. 14 : 6)—that’s a lesson for us all. Suppose you had a mathematical problem to work out: would it be of any advantage to have five thousand people working it out? You only need one—that’s all. Principle doesn’t “save by many or by few,” because infinity knows nothing at all

about number. What saves is Truth, and Truth is always infinite. That gives me such a sense of comfort. Somebody perhaps writes from California and asks me if I will help him, so I begin by thinking, "Where is that person? He thinks he is in California, but he is in Christ, in Truth. Then, where is he? He is everywhere." Then I go to work, and I lift up the right idea of that person as being ever-present,—ever-present as idea. Then I realize that man has dominion and that consciousness is dominion, and as that person is part of my creation, I have a right to preserve my creation intact. So I don't treat somebody in California, but I know the truth about man who is right where I am, because he is God's idea, and therefore of the nature of infinity. Infinity knows nothing about number or time or place: it knows only reality.

"And his armourbearer said unto him, Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart"—he was faithful to the developing sense of true prophecy in Jonathan. "Then said Jonathan, Behold, we will pass over unto these men, and we will discover ourselves unto them. If they say unto us, tarry until we come to you; then we will stand still in our place, and will not go up unto them. But if they say thus, Come up unto us; then we will go up: for the Lord hath delivered them into our hand: and this shall be a sign unto us" (I Sam. 14 : 7-10). So often Jesus made the error declare itself, as in the case of the epileptic boy, whose father was at the root of the trouble and cried out to Jesus. Now, Jonathan also saw the necessity of making the error declare itself. When error is self-seen, it is thereby destroyed.

"And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves. And the men of the garrison answered Jonathan and his armourbearer and said, Come up to us, and we will shew you a thing"—that is not what error always says, but sometimes it is right for you to go up. "And Jonathan said unto his armourbearer, Come up after me: for the Lord hath delivered them into the hand of Israel. And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him" (I Sam. 14 : 11-13). Sometimes it is right for us to go up, and sometimes it is right for us to stay where we are, but Jonathan with his spiritual sense was going to make the error declare itself, and sometimes we should do the same.

"And that first slaughter, which Jonathan and his armour-bearer made, was about twenty men, within as it were an half acre of land, which a yoke of oxen might plow"—that "twenty" signifies a sense of the purity of Spirit applied to the human through

an ordered sense. "And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling" (I Sam. 14 : 14, 15). Remember, we are considering Spirit as Spirit, and what Mrs. Eddy calls "the alchemy of Spirit" (S. & H. 422 : 20) always brings chemicalization. When the order of Spirit uncovers the disorder of matter, there is "a very great trembling," great chemicalization.

"Then said Saul unto the people that were with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armourbearer were not there. And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel"—Saul certainly did like all the paraphernalia of religion! "And it came to pass, while Saul talked unto the priest, that the noise that was in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand" (I Sam. 14 : 17-19)—he couldn't wait, the priest was too slow. "And Saul and all the people that were with him assembled themselves, and they came to the battle: and, behold, every man's sword was against his fellow, and there was a very great discomfiture. Moreover the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about, even they also turned to be with the Israelites that were with Saul and Jonathan"—when you win, the backsliders always come back, but if they return through a false motive they never get anywhere. "Likewise all the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle. So the Lord saved Israel that day: and the battle passed over unto Beth-aven" (I Sam. 14 : 20-23).

There we see the wonderfully pure sense which Jonathan had of how the order of Spirit would manifest itself, how Spirit would separate wisely.

Jonathan Breaks the Food Taboo: Spirit as Spirit (2)

"And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies"—remember that Spirit blesses. "So none of the people tasted any food. And all they of the land came to a wood; and there was honey upon the ground. And when the people were come into the wood, behold,

the honey dropped; but no man put his hand to his mouth: for the people feared the oath. But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened. Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day. And the people were faint. Then said Jonathan, My father hath troubled the land" (I Sam. 14 : 24-29)—and so the spiritually-minded always say, because they see that those who go back constantly to that which is outworn, "trouble the land," and bind with burdens "grievous to be borne." Remember that what we are having to fight to-day is mass thinking, which is trying to overwhelm humanity. A collective sense of things is Christianity, but mass thinking means that everybody thinks what a few people think, and people don't think for themselves; that is going on all over the world. The effort of the carnal mind to-day is to stop thinking on the part of the individual, to get him to accept mass psychology, which becomes more and more bitter, more and more limited, more and more narrow. Science needs individuality,—individual initiative, individual consecration, individual genius, individual freedom.

Someone has shown me an American magazine with a survey of what the ordinary man in America thinks about religion, and after a very comprehensive canvass, the conclusion is that very few people think very much about religion at all. They think as they did in the Sunday schools, and God is to them an enigma. It is the same everywhere. People who wouldn't dream of employing in their business a low class of intelligence—those same people hardly think about religion, though they may belong to the particular sect which they were brought up in. Men have been educated to believe that you don't have to think individually about God. You belong to a certain sect and other people tell you what to think. So thank God that although it looks as though physical science is going to give the world something to meet, it has also done much to establish the importance of thinking, and that is a great blessing. But the effort of the carnal mind to-day is to produce mass thinking, instead of individual, collective, and universal thinking, and no thinking is real thinking unless it is based on infinity, on the spiritual.

"Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey. How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found?

for had there not been now a much greater slaughter among the Philistines? And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint"—that always happens when people are wrongly restrained. Saul had imposed the food taboo to secure the continued assistance of God. "And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew them on the ground: and the people did eat them with the blood"—to the Hebrew that was a dreadful thing; the people were so eager to eat that they failed to observe the proper ritual of pouring out the blood to the Lord. "Then they told Saul, saying, Behold, the people sin against the Lord, in that they eat with the blood. And he said, Ye have transgressed: roll a great stone unto me this day" (I Sam. 14 : 29-33)—the stone is really a symbol of the calculus, but stones were set up as memorials and worshipped in those days, just as at Stonehenge in this country. Saul was just a dictator of mass thinking. Whereas Jonathan relied on the order of Spirit, and worked things out from the prophetic standpoint, Saul resorted to all the old expedients of the Ark, the priesthood, sacrifices, and so forth.

"And Saul built an altar unto the Lord: the same was the first altar that he built unto the Lord. And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God" (I Sam. 14 : 35, 36)—just a perfunctory religious sense.

Saul then asked counsel of God, and when he received no reply, he seemed to interpret this as a sign of divine displeasure on account of the breach of the food taboo. So he set about trying to find the guilty party by means of the sacred lots. Jonathan confessed his transgression, and was condemned to death by Saul, but the people protested, "Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not" (I Sam. 14 : 45)—prophecy has within itself the seeds of safety and permanence.

The next verses summarize Saul's victories and his family connections. The chapter ends, "And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him" (I Sam. 14 : 52)—he relied on the physical.

So there in the tone of Spirit as Spirit we see a perfect illustration of the order of Spirit, which was confusion to the Philistines

and to Saul, but strength to Jonathan. The spiritual idea can only be developed spiritually. You know, it is simply amazing how men are seeing to-day that the spiritual alone can provide the answer. You pick up paper after paper, book after book, and you find that men are increasingly coming to that conclusion. The thunder is coming—the nature of error, of materiality, of the physical, is being exposed; to-day the physical is operating as so-called material science. But the rain is also coming—the raindrops of divinity are going to refresh the earth. In our study of the Bible we shall be watching how prophecy foretold and established the Christ-idea, and how Jesus later established Christianity; Christianity is to-day developing into Science, and right before our eyes Science is going to focus itself until it becomes irresistible. If we have men and women who are pure in heart, who see that the spiritual is the only, then the development of Science will take place more and more quickly, and more and more naturally, but it all depends on the individual thinker, whose outlook must become collective and then universal.

The Preservation of the Kenites: Spirit as Soul

So we come to *Spirit as Soul*, and this is our summary of the tone: The purity of Spirit demands the complete burning of the tares (represented here by the Amalekites) and the safety of the spiritual idea (represented here by the Kenites). You remember that Mrs. Eddy pointed out that Spirit separates the wheat from the tares, because Spirit has order, and then Soul destroys the tares and gathers the wheat into the barn. So here, in *Spirit as Soul*, we see the ordered sense of Spirit demanding the burning of the tares and the safety of all that is worthy to be saved.

“Samuel also said unto Saul, The Lord sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the Lord. Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt”—“Amalek” means “dweller in the valley,” that which has no vision. “Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and sucking, ox and sheep, camel and ass. And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah” (I Sam. 15 : 1-4)—that last bit must have been inserted by a man of Judah to glorify his own tribe. As you know, these records were edited and re-edited in the prophetic era, and every now and then you come across something which

shows that someone was just putting forward his own particular point of view.

“And Saul came to a city of Amalek, and laid wait in the valley. And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites” (I Sam. 15 : 5, 6). Remember that Moses’ father-in-law was a Kenite, and it is supposed that Moses gained his first glimpse of Jahweh from him; Jael, who slew Sisera, was the wife of Heber the Kenite. The order of Spirit, which acts as the sword of Spirit (it separates), operates as Soul to burn the tares and gather the wheat into the barn, and it never hurts that which must not be hurt. As it says in Revelation, “see thou hurt not the oil and the wine.” The Kenites had some sense of the spiritual, and that saved them.

“And Saul smote the Amalekites . . . And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly” (I Sam. 15 : 7-9). Often, like Saul, we try to save what we think is best humanly, when it isn’t right to do so. We can save the Kenites, because they have spiritual sense, but we shouldn’t spare the Amalekites. Mrs. Eddy says, “Though empires fall, ‘the Lord shall reign forever’ ” (S. & H. vii : 20-21). As I told you last week, someone once said that whatever material hands have made, material hands can re-establish, but nothing material is of value in comparison with the spiritual. To-day we are witnessing in this world of ours how men are realizing in a great measure that the minute you take spiritual things and try to organize them, you kill them and the vision fades.

“Then came the word of the Lord unto Samuel, saying, It repen-teth me that I have set up Saul to be king: for he is turned back from following me,”—the retrogression of spiritualism,—“and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all night” (I Sam. 15 : 10, 11). That is all we have of the tone of Spirit as Soul: The purity of Spirit demands the complete burning of the tares,—the Amalekites,—and the safety of the spiritual idea,—the Kenites.

Saul Rejected for Incomplete Obedience: Spirit as Principle

And now we come to the tone of *Spirit as Principle*, which we have summarized in this way: The straight line of Spirit demands

absolute obedience to Spirit. In this tone of Principle, the order of Spirit becomes absolute system, and so allows no deviation from Principle. If a system is to work, absolute obedience to its laws is essential. Prophecy, the “disappearance of material sense before the conscious facts of spiritual Truth,” is becoming increasingly insistent at this point. It demands that everything be based on Spirit, because no other way will succeed. Remember that all these stories were written for our inspiration.

“And Samuel came to Saul: and Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?” (I Sam. 15 : 13, 14). Samuel wasn’t going to be fooled, and that in us which follows the straight line of Spirit can never be fooled, because the spiritual is always ordered. Mortal mind will try in every way it can to trick you into deviating from the divine system, but if you are Samuel, you will rebuke mortal mind and not deviate. Even if you haven’t very much vision, but you are doing your best, then you can’t do any better than that, and like the Kenites you will be taken care of.

Saul tried to throw the blame on the people for sparing the best of the spoil, but Samuel swept aside this by pointing out that as the king he was responsible for the people. He reminded him of his early humility, but Saul went on excusing himself, and maintained that it didn’t matter that he had broken the letter of the Lord’s commands because he and the people were going to use the spoil to make sacrifices to Jehovah. Samuel, however, was not taken in by this hypocrisy.

Saul was always following the crowd, the thought of the masses, and so often you see how that prevents the development of the spiritual idea. Science is essentially an individual matter, and so if we are allowing ourselves to be influenced by mass thinking, instead of following our own individual sense of Science, then we shall not be contributing very much to the developing idea. If we are honest and sincere, we shall overcome our fear of rebelling against mass thinking which we know to be wrong, and then we shall help not only ourselves, but our friends, and our country, and mankind as a whole. We sacrifice that which we love when we falter and fail to do this. This story is an illustration of that very fact.

“And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord?”—obedience is always associated with Principle. “Behold, to obey is better than sacrifice, and to hearken than the fat of rams”—with the coming of prophecy, all that had gone before had to be

given up. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king" (I Sam. 15 22, 23). The commentaries say that "thirteen" is the symbol of rebellion. We have talked about the significance of the number "thirteen" before; one feels that it has been so hammered by the human mind that there must be something good at the back of it. I am more and more convinced that whenever you see the carnal mind hammer something, there is something very good at the back of it. Remember, at the Last Supper, when Christianity was being born, there were thirteen people—the twelve apostles and Jesus. Now, they were rebels, and they were introducing a new order. Also remember that America, which gave birth to Christian Science, which is revolutionary in its very nature, started with thirteen states. There is right rebellion and wrong rebellion. Right rebellion is symbolized by the "twelve" together with the Christ, and is directed against materiality; wrong rebellion is symbolized by the "twelve" with the anti-Christ, and is directed against the spiritual idea. So "thirteen" may be a symbol of right rebellion or of the wrong concept of it. Saul had the wrong concept, and Samuel was rebuking it.

Another interesting point in connection with the number "thirteen" is that there are thirteen tones in the fifth, sixth, and seventh days of creation—Life has four tones, Truth has seven tones, and Love has two tones.

"And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice"—he had followed the crowd. "Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord. And Samuel said unto Saul, I will not turn with thee:"—he was not deceived by superficial repentance—"for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel. And as Samuel turned about to go away, he [Saul] laid hold upon the skirt of his [Samuel's] mantle, and it rent" (I Sam. 15 : 24-27). Whenever you have some sense of the divine system, and you turn away from error, because you refuse to go with it, error will try to rend your garment,—to tear the system into pieces,—but it can't do it—the divine system is one. As long as you maintain in thought the oneness of the system of Science,—one God, one Christ, one divine infinite calculus of ideas,—you are safe, but otherwise you allow the divine system to be divided up into all kinds of philosophical and religious and so-called scientific notions, and that is a backward step.

"And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. And also the strength of Israel"—the strength of Spirit—"will not lie nor repent: for he is not a man, that he should repent. Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God" (I Sam. 15 : 28-30)—all Saul cared about was what everybody thought of him. That attitude is found with so many religionists. They are always wondering, "What are they thinking about me? Am I in the swim? Am I keeping in with the people at the top?"

"So Samuel turned again after Saul; and Saul worshipped the Lord. Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately"—which means "totteringly." "And Agag said, Surely the bitterness of death is past. And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal. Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the Lord repented that he had made Saul king over Israel" (I Sam. 15 : 31-35). This story shows that the straight line of Spirit demands absolute obedience to Spirit. There is only one way to success in music or engineering, and that is by obeying the rules of music or engineering. In just the same way there is only one way to success in spiritual matters, and that is by basing everything on the definite order of Spirit. When you see the order of Spirit as system, you begin to understand Spirit as Principle. That which is retrogressing will seek to divide that sense of system, but like Samuel you must rebuke it and go your own way. The symbol of the rending of Samuel's mantle shows that human creations, semi-metaphysical systems, can be torn to shreds, just as the veil of the temple was rent in twain, but you cannot rend the divine garment, because the system of Principle is essentially one.

INTERVAL

David Anointed King: Spirit as Life (1)

With Chapter 16 we come to the tone of *Spirit as Life*, which we have epitomized in this way: The development of Spirit always individualizes itself and enables mankind to overcome the mortal.

This is the point at which David comes into the picture; the

development of Spirit is individualized as David. Samuel sees that Saul is no longer following God, that as a symbol of true government he has had his day, and Samuel is great enough to see what must be; if we were great enough, we would always accept what must be. The light of Mind has now become the order of Spirit, and that order is forcing development, as it must always do. The minute a thing is ordered, it will develop. Without order, there is always a forward swing and a backward swing, advancing and retreating, but with order there is constant development. Whenever you see something lapsing and going backwards, you can be sure that there is no true order in it.

"And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel?"—we all mourn when we see that we have to give up things which have been outgrown, but which once seemed necessary steps, and usually it is fear which prevents us from breaking away entirely—"fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite:"—"Jesse" means "Jah exists:"—"for I have provided me a king among his sons. And Samuel said, How can I go? if Saul hear it, he will kill me"—even Samuel was afraid. "And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord. And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee. And Samuel did that which the Lord spake, and came to Bethlehem"—although he was afraid, he obeyed. It reminds me of a story of one of the kings of France, who was waiting to take a city; he was trembling, and one of his courtiers came up to him and said, "You are afraid, Sire," and he said, "Yes, I am; let us charge," and he led his men into battle. Fear shouldn't prevent us from obeying when we see the course we ought to take. "And the elders of the town trembled at his coming, and said, Comest thou peaceably? And he said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice" (I Sam. 16 : 1-5).

"And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him"—"Eliab" means "Yah is father," and he was Jesse's firstborn. "But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. Then Jesse called Abinadab,"—"Abinadab" means "father (or source) of liberality,"—"and made him pass before Samuel. And he said, Neither hath

the Lord chosen this. Then Jesse made Shammah”—“Shammah” means “fame, renown”—“to pass by. And he said, Neither hath the Lord chosen this. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep” (I Sam. 16 : 6-11)—throughout the Scriptures the keeping of sheep is a type of ordering thought, of tending the ideas of God. You remember that Moses kept the flock of his father-in-law.

“And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he”—here you see ordered anointing, and ordered exaltation. “Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah” (I Sam. 16 : 11-13). “David” means “beloved.” It is interesting to remember that it was at the point of Life in and of Spirit that Mrs. Eddy discovered Christian Science (see Mis. 24).

David Plays to Saul: Spirit as Life (2)

“But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him. And Saul’s servants said unto him, Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well” (I Sam. 16: 14-16). This is a lovely story, and it illustrates how worn out theological belief can be purified by the coming of prophecy, if the old belief will allow. The development of prophecy in David would have led Saul onto the right path, but Saul was not prepared to be faithful to the new order. If the outworn theology of to-day, which has served its purpose well, would accept the spirit of Science,—a higher sense of prophecy than in Saul and David’s time,—it would be transformed.

“And Saul said unto his servants, Provide me now a man that can play well, and bring him to me. Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and

the Lord is with him"—you can see in those six phrases the tones of the first six days of creation. "Cunning" implies wisdom (Mind), "mighty" implies strength (Spirit), "a man of war" symbolizes the overcoming of the physical senses through Soul-sense, "prudent" typifies Principle, "comely" gives a strong sense of that love which lays down the mortal (there is nothing so comely as that unselfed love), and "the Lord is with him" has the tone of the sixth day. "Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep. And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul. And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer" (I Sam. 16 : 17-21). When we first saw that what Mrs. Eddy had discovered was really Science, and not just *called* Science, there were a lot of Sauls who at first loved the idea of exact spiritual Science, but they didn't realize that it would mean laying down the mortal concept and standing against the crowd, so when they were forced to choose, they went with the crowd. The world was never saved by that kind of attitude.

"And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight. And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him" (I Sam. 16 : 22, 23).

That is where the tone of Spirit as Life ends. The development of Spirit always individualizes itself and enables mankind to overcome the mortal. Here it individualized itself as David, who was able to translate the music, the loveliness, of prophecy, and for the time being that overcame the evil spirit of the outworn theology represented by Saul.

Goliath Defies True Manhood: Spirit as Truth (1)

Now we come to the tone of *Spirit as Truth*, which we have summarized like this: The calculus of Spirit is always the sword of Truth to the mortal sense of manhood,—Goliath.

"Now the Philistines gathered together their armies to battle . . . And Saul and the men of Israel were gathered together . . . and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them" (I Sam. 17 : 1-3). "Mountain" is a symbol of the calculus, the stone which "was cut out without hands," and "became a great mountain, and

filled the whole earth.” The so-called calculus of materiality is the mountain on which the Philistines stand, and the calculus of spirituality, the divine infinite calculus of Truth, is the mountain on which the Israelites stand, and “the valley of decision” is between them. We have to choose which mountain we will stand on.

“And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span” (I Sam. 17 : 4)—that is about nine-and-a-half feet. “Goliath” means an “exile” or a “soothsayer.” The description which follows of Goliath’s armour is a symbolic description of the apparent strength of false manhood.

“And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me”—he was defying true manhood. “If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us”—that is, in proportion as you lift up the right idea of manhood in your thinking, you are a servant to Christ, but in proportion as you allow a false sense of manhood to pervade your thought, you are a servant to that. “And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid” (I Sam. 17 : 8-11).

“Now David was the son of that Ephrathite of Bethlehem-judah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul. And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the firstborn, and next unto him Abinadab,”—source of liberality—“and the third Shammah”—fame, renown. “And David was the youngest: and the three eldest followed Saul”—the states of thought symbolized by these three sons (that which inherits material wealth and wants it and that which seeks fame) nearly always follow Saul. It needs a David *not* to follow Saul. “But David went and returned from Saul to feed his father’s sheep at Bethlehem. And the Philistine drew near morning and evening, and presented himself forty days”—he represented the false calculus of materiality, which counterfeits the divine infinite calculus in every detail. “And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren; and carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge”

(I Sam. 17 : 12-18). David was to take one ephah, which was a symbol of Principle, as we saw before (I Sam. 1: 24), and he was also to take his sense of the ten Commandments.

“Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines. And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. For Israel and the Philistines had put the battle in array, army against army. And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid” (I Sam. 17 : 19-24)—Goliath symbolizes the man of sin, disease, and death, and we all flee from him until we know something of the man of God’s creating.

“And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter”—as you remember, David glimpsed the womanhood of God as well as the manhood—“and make his father’s house free in Israel” (I Sam. 17 : 25).

David Prepares to Meet Goliath: Spirit as Truth (2)

David’s eldest brother accused him of leaving the sheep just to see the battle, but David had left the sheep with a keeper. He asked them, “What have I now done? Is there not a cause?” but they didn’t understand him. “And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him. And David said to Saul, Let no man’s heart fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth. And David said unto Saul, Thy servant kept his father’s sheep, and there came a lion, and a bear, and took a lamb out of the flock . . . thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God” (I Sam. 17 : 31-34, 36). The lion and the bear symbolize animal qualities, which David overcame. Before you can fight Goliath you have to be tending your sheep,—your

thinking must be spiritual and ordered,—and you must overcome animal qualities. You have to use the sword of Spirit, which separates error from Truth, and the sword of Truth, which decapitates error and establishes Truth.

“David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee. And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail”—he tried to make him fight with the same weapons as the Philistine. “And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him. And he took his staff”—it is the rod which becomes a staff—“in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd’s bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine” (I Sam. 17 : 37–40). You remember that Mrs. Eddy says, “The chief stones in the temple of Christian Science are to be found in the following postulates: that Life is God, good, and not evil; that Soul is sinless, not to be found in the body; that Spirit is not, and cannot be, materialized; that Life is not subject to death; that the spiritual real man has no birth, no material life, and no death” (S. & H. 288 : 20–26). Those five postulates are the five stones which David took, and if we are to overcome Goliath, we too shall have to do it through an understanding of those five postulates.

“And the Philistine came on and drew near unto David; and the man that bare the shield went before him. And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance”—Mrs. Eddy says, “Materialistic hypotheses challenge metaphysics to meet in final combat. In this revolutionary period, like the shepherd-boy with his sling, woman goes forth to battle with Goliath” (S. & H. 268 : 9–13). It was the womanhood which David manifested which enabled him to battle with Goliath. The line of David is frequently referred to in the Bible record, and the lineage of Jesus is often traced back to David, because nothing but womanhood can bruise the head of the serpent,—hate, jealousy, envy, greed, lust for power, and so on. “And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field” (I Sam. 17 : 41–44). Goliath’s sense of the conflict was

that it was between animal qualities, but David had overcome those animal qualities.

David Slays Goliath: Spirit as Truth (3)

“Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel”—in the sixth day, man was given dominion “over the fowl of the air, and over the cattle, and over all the earth,” and David was going to demonstrate that dominion of true manhood. “And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord’s, and he will give you into our hands. And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth” (I Sam. 17 : 45-49). David had such a clear sense of the reality of the man of God’s creating that before it false manhood lost its identity.

“So David prevailed over the Philistine with a sling and with a stone,”—the stone is the calculus of the Word, the Christ, Christianity, and Science, and the sling is the knowledge of how that calculus operates,—“and smote the Philistine, and slew him; but there was no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled” (I Sam. 17 : 50, 51). Mrs. Eddy says, “The basic error is mortal mind” (S. & H. 405 : 1), and therefore when you deal with mortal mind, you can deal with its fruit, which is sin, disease, and death. Jesus put it in another way when he said, “how can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.” David first bound the strong man,—animal magnetism. Since the infinite is one, and since evil claims to counterfeit that oneness, the way to deal with evil is to see it as one belief—animal magnetism. When we learn to handle all evils by tracing them back to animal magnetism, then we take away their power,—

we bind the strong man,—and there is no more resistance to Truth,—we can spoil the strong man's goods. If you try to deal with error as person, place, or thing, or if you give it system, then you aren't first binding the strong man, but if you analyze error, tracing it back to animal magnetism, then its so-called strength and power will fall to the earth, just as Goliath did.

“And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent”—in his thinking, that is, he recognized that it is true manhood, divine consciousness, which prevails. “And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? and Abner said, As thy soul liveth, O king, I cannot tell” (I Sam. 17 : 53-55)—here is an example of the inconsistency of these records from a historical point of view, because David had already played the harp to Saul, and had been his armour-bearer, and so he must have known him quite well. What it means is that the state of thought symbolized by Saul—old theology—can never fathom the Christ as Science, and so it asks, “whose son is this youth?”

The Love of David and Jonathan: Spirit as Love (1)

Next we come to the tone of *Spirit as Love*, which we have epitomized in this way: The onliness of Spirit proves that divine Love, as true womanhood, meets every human need. Womanhood has been introduced, and now we see that it meets every human need.

“And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul” (I Sam. 18 : 1-3). “David” means “beloved,” and “Jonathan” means “given of God,” and when we see that all good is given of God, then we too shall be beloved.

“And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle”—Mrs. Eddy says, “Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God” (S. & H. 507 : 3-6). David saw that his demonstration had been born of God; whatever is good is born of God, and that which is born of God always clothes and supports that which is beloved of God, that which is lovely. “And David went out whither-

soever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants" (I Sam. 18 : 4, 5).

Saul's Mounting Jealousy: Spirit as Love (2)

"And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick. And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands"—see how womanhood is constantly entering into the picture. "And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? And Saul eyed David from that day and forward. And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand. And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice" (I Sam. 18 : 6-11). That which is outworn, and no longer serves mankind, always tries to destroy the new idea, because it can't understand it, but there can be no compromise. It is useless to put new wine into old bottles, because the old bottles can't hold the new wine, and so they break.

"And Saul was afraid of David, because the Lord was with him, and was departed from Saul. Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people. And David behaved himself wisely in all his ways; and the Lord was with him. Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him. But all Israel and Judah loved David,"—Judah and Israel, symbols of manhood and womanhood, which David was able to unite, begin to be linked—"because he went out and came in before them" (I Sam. 18 : 12-16). He loved them, he mingled with them, he understood them. You are not being truly individual if you segregate yourself and try to develop your understanding of Christian Science without spreading the idea,—without making it collective. In fact, your understanding will not develop if you hold it to yourself. Seeking begins with the Word, which enlightens your thought; then that develops into the Christ, which shows you that there is one perfect and complete ideal, but unless that develops into the lovely relationship of man loving man, it doesn't reach the meaning

of Christianity, and there is no demonstration. Anyone who believes that he can study Science for himself only, and shut himself up in it, is kicking against the pricks, because it can't be done. Many men and women have seen the light of the Word, many have touched the hem of the Christ, but very few have developed their vision into the demonstration of Christianity. Christianity brings the birth of the Christ to all mankind, and without it there is no possibility of reaching Science.

"And Saul said to David, Behold my elder daughter Merab,"—which means "increase,"—"her will I give thee to wife: only be thou valiant for me, and fight the Lord's battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him" (I Sam. 18 : 17).

"And David said unto Saul, Who am I? and what is my life, or my father's family in Israel, that I should be son in law to the king? But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel the Meholathite to wife" (I Sam. 18 : 18-19). David's sense of true womanhood uncovered the false sense, symbolized by Merab, and nothing came of the attempt to wed him to that false sense.

"And Michal Saul's daughter loved David: and they told Saul, and the thing pleased him." "Michal" means "who is like God?" "And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him" (I Sam. 18 : 20-21). Saul's purpose from now on was to betray David into the hands of the Philistines. The old, outworn system tries to trip up the new and developing idea at every stage. David was awake to Saul's attempts on his life, and was saved through his understanding of womanhood. The rest of the chapter tells how Saul's jealousy and hatred of David constantly increased.

Let us look back over the tone of Spirit as Love. David has by now introduced a sense of the manhood and womanhood of God, and has overcome false manhood. Now through Jonathan he sees that everything good and worth while—everything of the nature of Spirit—is always "given of God." Then we read that "all Israel and Judah loved David,"—because he didn't keep to himself what he knew of the divine nature. Saul becomes more and more jealous and afraid of David, because he knows that God is with him, and he uses Michal's love for David for another attempt to betray him into the hands of the Philistines, but it is unsuccessful. Time and again David is saved by his sense of womanhood. Remember our epitome of this tone: The onliness of Spirit proves that divine Love, as true womanhood, meets every human need.

“A Wider Sphere of Thought and Action”

Remember, our sole purpose is to gain a better sense of God,—a nearer sense, a dearer sense, a more real sense. As you gain that better sense of God, you become man, because man is the consciousness of God. Man is that which knows God. Man is God's idea of Himself. Man is God's reflection, and God's reflection is conscious of its own true selfhood as God's idea. And therefore as we understand the “incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love” in its vastness, in its Science, in its system, we shall be the only true man, the real man, who includes both manhood and womanhood, and we shall have the Mind of Christ; then all that is unlike the real man, all that opposes true manhood, all that calls itself priesthood or spiritualism or Goliath will go down before the understanding of God. But don't forget that the understanding of God must be individual, collective, and universal.

So let's be quite sure that we are not studying Science only for our own good. Our primary motive in every case should be to prove Principle,—that is, to glorify God. Secondly, our desire should be to find our lives “hid with Christ in God,” and thirdly, to go out into the “highways and byways” and preach the gospel to every creature, and heal the sick and the sinning and the sorrowful.

Don't let us think that our individual reflection of God is the only reflection. All God's ideas reflect God and reflect each other, and so they all need each other. Suppose the figure five thought that it didn't need all the other figures: it would never prove anything, nor would it solve any problems. So your thought must reach out to understand, appreciate, and love every reflection of the Christ-idea. You have to reflect God in your own individual way, but that individual reflection is part of the one reflection of God, which is the universal reflection. Mrs. Eddy says, “Only by admitting evil as a reality, and entering into a state of evil thoughts, can we in belief separate one man's interests from those of the whole human family, or thus attempt to separate Life from God” (Mis. 18 : 24–28). The truth is that the individual outlook must expand into the collective and the universal, and then the Spirit of Christ, which is always universal, will come and lead all men into that right understanding of God which they are seeking.

TALK No. 44

(November 30th, 1948)

I SAMUEL—III

Ruler, Priest, Prophet

I want you to notice that by the time of Samuel rulership and prophecy were no longer combined in one person. Moses was both ruler and prophet, and Joshua was both ruler and prophet, but Samuel was prophet and not ruler; he stood alone, apart from the organization of government. Don't forget Mrs. Eddy's definition, in part, of "Prophet" as "disappearance of material sense before the conscious facts of spiritual Truth" (S. & H. 593: 4-5). After the time of Samuel the prophets were spiritual seers who stood alone, individuals who saw something of Truth, and they led the religious vision. Growing up alongside prophecy was priesthood,—the organized religious sense. So there were three things growing up together—prophecy, priesthood, and rulership (represented either by judge or king). This period we are now considering was a most important stage in that whole development.

The idea of prophecy developed in the fourth thousand-year period, the prophetic age, and it reached its highest expression in the Priestly document, which showed the divine plan upon which the whole of the Old Testament was based. Then that right idea of God and man, the "conscious facts of spiritual Truth," fulfilled itself in the coming of Christ Jesus. Prophecy should have established itself more than ever after the advent of Jesus, but instead organized religion obscured his real mission. Paul, of course, represented the right idea of prophecy; he was an individual who spread what he knew of the truth, regardless of what other people thought. But more and more the spiritual idea became organized, and religious organization is always interested in maintaining the status quo. Freedom of speech in religious matters declined, and for many centuries it was as much as your life was worth to disagree with one iota of the established religious teaching. There was the reigning power and the organized church, but no prophecy.

The trouble to-day too is that there is the state and the church, but no prophecy. We need that state of thought represented by the

prophets, who were "holy men of God" and "spake as they were moved by the Holy Ghost;" they didn't belong to an organization, but they "spake as they were moved by the Holy Ghost." Prophecy has reappeared in the coming of the Christ-idea as Science, and it is going on developing, and nothing can stop it. There are going to be a great many prophets speaking as they are moved by God.

Before we go any further, I think it will be useful to be clear about the line of the priesthood, because the whole question is very much in evidence at this period. Moses delegated the priesthood to Aaron, and Aaron had four sons,—Nadab, Abihu, Eleazar, and Ithamar; Nadab and Abihu were killed, and Eleazar became high priest as the elder of the two remaining sons. Then for some reason—it has never been explained satisfactorily—the line of Eleazar disappeared for the time being, and the line of Ithamar came into prominence. Eli was of the line of Ithamar. When Ahimelech and his priests were massacred by Saul, the only one who escaped was Abiathar. Later Abiathar was deposed by Solomon for disloyalty, and replaced by Zadok, who was supposed to be in the direct line of Eleazar. Abiathar was sent to live at Anathoth, where Jeremiah came from.

In considering this period, it is very interesting to note that Saul and Jonathan and David appear to represent the three degrees: Saul represented the physical, Jonathan the moral, and David the spiritual. The scientific translation of mortal mind was symbolized in that age by Saul, who yielded to spiritualism, the mingling of Spirit and matter (the physical), and Jonathan, who illustrated how the moral is able to support and preserve the spiritual, and David, who represented the spiritual. Eventually the physical dragged down the moral, and both were destroyed, as so often happens.

A Summary of the Whole Tone of Mind

The way that the Book of Samuel develops is marvellous. Let us look back for a moment at what we have seen so far of the story, and let us consider the tones of Mind, Spirit, Soul, and Principle as a whole. You remember that in the tone of Mind the light of divine parenthood breaks; then the light is manifested in true birth, and the child of light, Samuel, is identified, while the children of darkness, Hophni and Phinehas, are rejected. Then Samuel identifies himself with God, and sees the falsity of the Eli priesthood. At this point the inability of the Ark as a symbol to save Israel is also made clear, but the symbol cannot be destroyed by the Philistines. It has to disappear through spiritual growth. It is not right for these outworn symbols simply to be destroyed by mortal mind; for instance, to-day it would not be right to see mortal mind destroy the symbols of the churches,

whereas to see organized religion disappear before advanced spiritual thinking is another matter. When prophecy broke into its full vision, and the Temple was burnt, then the Ark *was* destroyed, but you remember that before that time Jeremiah says, "they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind: neither shall they remember it; neither shall they visit it." From this point in the Book of Samuel everything connected with priestcraft begins to be exposed.

Israel then demands a king, and Samuel (prophecy) anoints Saul; he gives them a king, because he sees that it is the only course to take under the circumstances. Finally, Samuel points out to the people the love and service of prophecy and the burden of a king. He asks them, "whom have I defrauded? whom have I oppressed?" and he shows them the blessings brought by prophecy.

A Summary of the Whole Tone of Spirit

Then we come to the tone of Spirit, where Samuel rebukes Saul for turning to sacrifice instead of using his sense of the divine order—the "seven days." Samuel still persists in trying to make Saul appreciate the necessity of relying on God alone. Jonathan enters into the picture here, and with his armour-bearer he defeats the Philistines. Saul drifts further away from Principle, and foolishly tries to destroy Jonathan for tasting the honey. The physical always tries to destroy the moral, and usually succeeds, but at this point it did not. Saul then disobeys the order to destroy the Amalekites completely. He compromises, and Samuel reminds him that God requires complete obedience rather than sacrifice. In the tone of Spirit as Life we see divine order individualized. When the command comes to Samuel to anoint David as king, Samuel anoints David, a type of the spiritual, and David then goes on to slay Goliath, a type of mortal man. The physical always hates the spiritual and tries to destroy it, but when Saul attempts to slay David because of jealousy, his attempt is frustrated.

A Summary of the Whole Tone of Soul

Now we come to the tone of Soul, and throughout these chapters Saul, the physical, pursues David, the spiritual, and tries to kill him. There is the most wonderful sense of the safety of David, the spiritual. Soul always brings safety. That safety is brought about in a great measure through Jonathan,—the moral. Priestcraft, represented by Ahimelech, is slaughtered by Saul, but David saves Abiathar, one of the sons of Ahimelech. David obeys that demand of Revelation,

“see thou hurt not the oil and the wine.” David, as the spiritual, is forced by Saul’s envy and jealousy to take refuge with the Philistines, but he never commits himself to them. Although David has his opportunity, he refuses to slay Saul himself, but foretells his inevitable destruction, for error always destroys itself. Finally, David sees his need of the feminine gender, and marries Abigail, “source of joy.”

A Summary of the Whole Tone of Principle

Then we shall come to the tone of Principle in this Book of Samuel. Again David refuses to slay Saul, but destroys the Philistines whenever possible. Saul finally turns to spiritualism,—false systems,—and both Saul and Jonathan are killed in battle; the physical and the moral both go down before Principle. David is given Ziklag as a refuge, and he maintains it. “Ziklag” means “bending,” and that is very interesting, because Mrs. Eddy was once asked why a woman and not a man, discovered Christian Science and she said that a woman knows how to bend before the storm, whereas a man tries to stand up to the storm and is beaten down. David sorrows over the fate of Saul and Jonathan. David is made king of Judah, “the spiritual understanding of God and man appearing” (S. & H. 589: 24–25). Abner sees the folly of trying to divide Judah and Israel, and eventually Abner helps David to unite Judah and Israel under one system of government.

So you see in the layout of the Book of Samuel that in the perfect sequence of Mind you see the breaking of the light of prophecy; then in Spirit you see the separation of the spiritual from the material, and Jonathan, the moral, is introduced; in Soul you see the safety of the spiritual, that nothing can touch it; and then, in Principle, you see the manhood and the womanhood of God’s creating begin to appear. That right idea of manhood and womanhood developed throughout the prophetic age, and was spread abroad in what is known as the Dispersion.

David’s Safety Made Manifest: Soul as Mind

We ended last week with the tone of Spirit as Love, in which we saw how Saul gave David his daughter Michal to wife, but made a condition which involved the possibility that David would be destroyed by the Philistines. Now we come to *Soul as Mind*, and here we see how Soul saves and translates all things through the light of Mind. This whole tone of Soul illustrates how the spiritual idea, as typified by David, is saved from one pitfall after another, and more than that, it brings out the fact that David knew that there was only one way of salvation, and that was the spiritual.

“And Saul spake to Jonathan his son, and to all his servants, that they should kill David. But Jonathan Saul’s son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself” (I Sam. 19: 1, 2). It is beautiful in this story how often the moral operates to translate the situation out of the physical into the spiritual. Just as surely as they used the three sons of Adam and the three sons of Noah to represent the physical, the moral, and the spiritual, just so the writers used Saul, Jonathan, and David as symbols to illustrate the way of translation through the three degrees of the physical, the moral, and the spiritual.

Jonathan goes on: “And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee. And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good: for he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?” Did you ever see a lovelier sense of the light of Soul, of true identity and sinlessness made manifest? “And Saul hearkened unto the voice of Jonathan: and Saul sware, As the Lord liveth, he shall not be slain. And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past” (I Sam. 19: 3-7). Soul is now beginning to operate as the light of Mind to translate, to save, to identify truly.

“And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him. And the evil spirit from the Lord was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand. And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul’s presence, and he smote the javelin into the wall: and David fled, and escaped that night. Saul also sent messengers unto David’s house, to watch him, and to slay him in the morning: and Michal David’s wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain” (I Sam. 19: 8-11). Again the salvation and safety of Soul is demonstrated. Jonathan has just saved the situation, and now Michal, Saul’s daughter, is to save it yet again. You remember that “Michal” means “who is like God?”

“So Michal let David down through a window: and he went,

and fled, and escaped. And Michal took an image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth. And when Saul sent messengers to take David, she said, He is sick. And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him. And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for his bolster" (I Sam. 19: 12-16).

"So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth"—which means "dwelling." "And it was told Saul, saying, Behold, David is at Naioth in Ramah. And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also" (I Sam. 19: 18-21). It is marvellous, this sense of safety, this sense of the saving power of Soul, which translates out of the physical, through the moral, into the spiritual. First of all Jonathan mediates between his father and David, then Michal forewarns David, and now even the messengers who are sent by Saul to seize him are forced to bear witness to spiritual sense and the consequent safety of Soul and translation of Soul. Finally, Saul himself goes to Naioth, and there the Spirit of God comes upon him also, and he too prophesies before Samuel.

The Irresistible Operation of Truth

You know, it is wonderful how we are learning to recognize and use the synonymous terms for God. They are going to become so natural in our thought that whenever we are face to face with a problem, we shall just use them naturally and spontaneously, no matter what the circumstances are. We Christian Scientists sometimes overstress the need to protect ourselves from medical thought and other false systems, but let me tell you of an incident which will illustrate how we need never have any fears about the operation of Truth under all circumstances. It shows also how essential it is to be always on the watch.

Some time ago, I was asked to help someone in a hospital who had had a very serious operation, and was not expected to live. That person had had an opportunity to take Science and had neglected it through being just lazy and casual, so when I was asked to help, mortal mind said to me, "Well, the opportunity to accept Science was missed!" But I refused to listen to that, and I saw that there was only

one thing true, and that was that man is God's idea, and has always been as perfect as the Father. Well, that individual was healed, and became a changed person after that experience of being face to face with the "last enemy," which brought the realization that nothing matters but the spiritual. That person was in hospital, surrounded by every kind of *materia medica* belief, but that didn't make the slightest difference to the operation of Truth.

I remember so well the sense that came to me about that condition. This particular individual had been of a restless nature, never really happy, always fretting, and never willing to get down to Science, and so what came to me was a sense of the peace of God, the sense that God rested on the seventh day. I am sure that that is what healed the condition, because it removed from human thought all the strain and the stress of material striving and hating and criticizing and condemning; it just took it all right away, and therefore the nature of God as divine Love was demonstrated.

And so in considering these Bible stories, let us not forget that we are learning to use the synonymous terms for God. That is the great lesson we are learning, so that when we come face to face with some condition, we can use what we know of God spontaneously and naturally, without an effort, because these terms are so real to us. Remember, all you have to do is to know them. They are power in themselves; you don't have to make them power. You only have to love them and entertain them. So let us always remember that all these stories in the Bible are developed according to that "seed-plot" of the first chapter of Genesis, and that the point of them all is to lead us through numberless illustrations to an understanding of the nature and operation of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love.

Jonathan Preserves David: Soul as Spirit

Now we come to *Soul as Spirit*, and we have summarized it in this way: The preserver of man is always the fruit of the Spirit. You will notice how all these moral qualities—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance"—which are the fruit of the Spirit, operate to preserve the spiritual, symbolized here by David, and in the process of translation that is always true. The scientific translation of mortal mind begins in thought as soon as we begin to see that the physical is just mortal belief, nothingness, and then, as that sense comes to us, we begin to rise above the physical to the moral. Eventually the time comes when we rise above even the moral, and we see that the spiritual is all there is, that there isn't anything in reality but the spiritual. That is very clearly brought out

here in this tone of Soul as Spirit, where the moral, the fruit of the Spirit, is seen to be the preserver of the spiritual.

I want you to hear a very clear summary of Chapter 20 from the Commentary whose chief editor is Dr. Gore: "In order to convince Jonathan that Saul was seeking to slay him, David devises a plan for testing Saul's feelings towards him. He will absent himself from his customary seat at the royal table. If his absence is remarked, Jonathan is to explain that he had given David leave to attend a family sacrifice at Bethlehem. Saul's reception of this excuse will afford the required clue to his real attitude towards David (1-10). (Jonathan promises to let David know what is the result of the plan, and makes a covenant with him [11-17].) If the king takes exception to Jonathan's explanation of David's absence, the latter is to hide himself in some place near, and on the third day Jonathan will make a pretence of practising archery, and by his commands to his attendant will indicate to David what has happened (18-23). The plan works: on the second day Saul notices David's absence, and when Jonathan offers his explanation breaks out into violent anger against his son (24-34). The next day Jonathan goes to the rendezvous, and by his orders with regard to the arrows warns David that he must flee (35-39). Jonathan and David bid each other farewell (40-42)." Throughout the story Jonathan's compassion and tenderness are much in evidence, and those qualities are the fruit of the Spirit. Like David, we must identify ourselves with the moral; as a matter of fact, even when we reach some understanding of the spiritual, we must still identify ourselves with the moral, only from a very much higher standpoint. The moral then becomes simply the spontaneous expression of the spiritual in human experience. When Jonathan and David make a covenant, Jonathan says, "And thou shalt not only while yet I live shew me the kindness of the Lord, that I die not: but also thou shalt not cut off thy kindness from my house for ever: no, not when the Lord hath cut off the enemies of David every one from the face of the earth" (I Sam. 20: 14, 15). It is a wonderful thing when the moral says to the spiritual, "Don't ever cut off your kindness to the moral," and when we begin to understand Science, which is the spiritual, then the moral becomes a very lovely manifestation of it. But it isn't always what the world calls morality, which is often but an improved concept of the physical, because in the light of Science true morality is seen as the outcome of the spiritual. Mrs. Eddy lays a great deal of stress on true morality. Jonathan loved David "as he loved his own soul"—the truly moral always loves the spiritual. The story of how Jonathan warns David by means of shooting arrows gives a wonderful sense of how the moral can help the spiritual.

You know, it would have been absurd if the great prophets of

Israel had spent hundreds of years editing records of insignificant little incidents like this. If you want that sort of thing, you can find good reading matter in a novel or a war story. But the fact is that all these stories are illustrations of the specific scientific operation of the nature of God. The bond between Jonathan and David, between the moral and the spiritual, was the preserver of the spiritual in the day of its translation. The physical was being translated out of itself into the moral, and the moral was doing all it could to develop, translate, and maintain the spiritual.

Saul's anger when he discovers that David has left the court is a symbol of how the physical seems to know that the spiritual will always have the ascendancy over both the moral and the physical, and therefore it is afraid of the spiritual, and hates it; Saul says to Jonathan, "For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die" (I Sam. 20: 31).

David's Fear Exchanged for Leadership: Soul as Soul

So we come to the tone of *Soul as Soul*, and we see how that leads through the wilderness of fear and doubt. You remember how it was Soul-sense which led the children of Israel through the wilderness. We also see in this tone that Soul identifies all interests and balances them. This whole tone of Soul in Samuel really represents an ascending scale of translation and safety.

Soul always makes definite the safety of the spiritual idea before it is born. You remember that in the Christianity sequence Principle says, "All ideas are mine, because I am Mind," and then immediately Soul says, "I identify all ideas with Principle," and those ideas are then safe before they are born in Spirit. Here we have the most wonderful sense of the safety of the idea of prophecy that was to bring forth the right idea of manhood and womanhood in David's kingship. Kingship was the way that the idea was identified in that age, just as Mrs. Eddy's revelation was identified with a church, because it seemed the only way at the time, although through Soul-sense Mrs. Eddy protected it at every step of the way.

Chapter 21 begins: "Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why art thou alone, and no man with thee?" Ahimelech was the head of the official priesthood; he was of the line of Ithamar, and a great-grandson of Eli. "And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know anything of the business whereabout I send thee, and what I have commanded thee: and I have appointed my

servants to such and such a place" (I Sam. 21: 1, 2). In those days, methods were crude, but, after all, think of the way in which men still deceive each other in time of war and make nothing of it. David did the best he could under the circumstances, just as Rebekah did when she lied to Isaac about Jacob and Esau.

So David lies to Ahimelech and tells him that he is on a secret mission from the king, whereas he is actually running away from the king. He then obtains bread for his men under the same false pretext. A servant of Saul's named Doeg, which means "fearful," is present at the interview between David and Ahimelech, and later we see the use he makes of his information—he betrays David and the priest to Saul.

Before he leaves Ahimelech, David acquires Goliath's sword, and then he flees, "for fear of Saul," and comes to Achish, king of Gath. When he finds himself identified by the servants of Achish, he is again "sore afraid," and so he pretends to be mad. The whole chapter is permeated with the sense of fear and uncertainty.

The story goes on: "David therefore departed thence, and escaped to the cave Adullam:"—a "resting place:"—"and when his brethren and all his father's house heard it, they went down thither to him. And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men"—the calculus of manhood. "And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me. And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold" (I Sam. 22: 1-4)—in a stronghold.

That tone of Soul as Soul gives a lovely sense of how Soul leads through the wilderness of fear and doubt, and how it identifies all interests and balances them. We see even the priesthood operating to save David, because of David's own spiritual sense. And then we see how he departs from the Philistines, when he finds himself identified, and becomes the leader of those who gather to him. He provides for his father and mother by placing them in the safe keeping of the king of Moab.

Soul as Soul will always identify all interests and balance them. If we understand the nature of Soul as Soul, we shall always see that man's being is infinitely identified with its Principle, the essential nature of which is Life, Truth, and Love; we shall see that man's being is balanced in that Principle, that it is safe in that Principle, that it just cannot be touched, and moreover we shall see that translation is bound to take place. Whenever I think about Soul, I think

about translation; Soul is forever translating the ideal to the point of idea, as it does in the Christ order, and Soul is forever translating out of the human into the divine through the three degrees. Mrs. Eddy gives both aspects of translation when she says, "Christian Science translates Mind, God, to mortals" (Mis. 22: 10-11) and also, "Science, understood, translates matter into Mind" (Mis. 25: 12).

This whole tone of Soul in Samuel gives the most inspiring sense of how the safety of Soul, the identity of Soul, operated in the translation from Saul, the physical, through Jonathan, the moral, to David, the spiritual, who was made king and united Israel and Judah. We see the safety of the spiritual at every step of that translation, in spite of all the difficulties. This story ought to be so comforting to us, because in our journey Godward, in our journey to find out the demonstrable nature of divine Principle, Life, Truth, and Love, we have many problems to work out,—claims of fear, disease, animosity, old age, lack, limitation, and so on,—and all these illustrations in the tone of Soul show how the situation is always taken care of, at every step of the way, if we understand God as Soul. If we let Soul identify us with divine Principle, Life, Truth, and Love, then we shall see the inevitable translation from sense to Soul, which brings safety, the balance of all things, freedom, and joy. If you understand Soul, you can say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me," because you are identified with your Principle. The sense of Soul inevitably leads you to the demonstration of divine Principle, Life, Truth, and Love, where all fear disappears.

The Massacre of the Priests: Soul as Principle

So we come now to the tone of *Soul as Principle*: The rule of Soul destroys false systems, and demonstrates safety for all that is seeking to identify itself with Principle. The way this whole story is developed is marvellous. As prophecy was born, the human mind tried to defeat it by its demand, "Give us a king," just as to-day you can see how religious organizations attempt to destroy spiritual vision by their demand for someone to tell men what to think and where to go, instead of letting them use their God-given privilege to know Principle. But scientific translation is forever going on, and nothing can stop it. Prophecy is always asserting itself, with the result that material sense disappears before the "conscious facts of spiritual Truth." The spiritual is always impelling the translation out of the physical into the moral, and then the moral melts into the purely spiritual: the moral helps to bring everything into subjection to the

spiritual. That fact is symbolized in this story by Jonathan, by the priests, and by the king of Moab.

The tone of Soul as Principle begins: "And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah"—into the "spiritual understanding of God and man appearing." "Then David departed, and came into the forest of Hareth" (I Sam. 22: 5). It is interesting that Mrs. Eddy defines Jacob's son Gad, in part, as "haste towards harmony" (S. & H. 586: 22). None of the authorities seems to know who the prophet Gad was, but he is just a symbol of that impulsion towards harmony which said to David, "You must go on to the spiritual understanding of God and man."

"When Saul heard that David was discovered . . . Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds; that all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?"—whenever you want somebody to be sorry for you, it's a sure sign that you are going the wrong way. "Then answered Doeg"—which means "fearful"—"the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub. And he enquired of the Lord for him, and gave him victuals, and gave him the sword of Goliath the Philistine" (I Sam. 22: 6-10).

Saul then summoned Ahimelech and all his priests, and accused them of conspiring with David. Ahimelech denied the accusation, but Saul condemned them all to death for treachery. He ordered his footmen to slay them, but they refused; however, Doeg, "fearful," obeyed Saul's command. Priestcraft, which trades on men's fear, is itself destroyed by fear.

"And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped and fled after David." "Abiathar" means "father of abundance." "And Abiathar shewed David that Saul had slain the Lord's priests. And David said unto Abiathar, I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul: I have occasioned the death of all the persons of thy father's house. Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou shalt be in safeguard" (I Sam. 22: 20-23).

You know, that is a most wonderful story. Priesthood, in its attempt to do good, works on men's emotions and faith and fears,

and time and time again that fear just devastates it. Priestcraft is riddled with fear that its doctrines will be undermined, but when that fear devastates the priesthood, the spiritual will always save that which is worth saving. The priesthood tried to help David, but brought about its own destruction through fear; that which in the priesthood was worth while, however, David was able to save. So in Soul as Principle we see how the rule of Soul destroys false systems, and demonstrates safety for all that is seeking to identify itself with Principle.

Remember that this was just one stage in the translation which climaxed when David united Judah and Israel and which made David the progenitor of everything that was supposed to be good.

David Preserved: Soul as Life

We now come to the tone of *Soul as Life*, which we have epitomized like this: Soul eternally preserves man's life and individuality.

"Then they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshing floors. Therefore David enquired of the Lord, saying, Shall I go and smite these Philistines? And the Lord said unto David, Go, and smite the Philistines, and save Keilah" (I Sam. 23: 1, 2). "Keilah" means "enclosed;" the spiritual idea can never be "enclosed," because Soul can never be confined in anything. David's men are afraid to go, but David enquires of the Lord again, and learns that the Philistines will be delivered into his hand. So he and his men go down to Keilah, are victorious against the Philistines, and thus save the inhabitants of Keilah.

"And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars. And Saul called all the people together to war, to go down to Keilah, to besiege David and his men. And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod. Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up. Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from

Keilah; and he forbore to go forth" (I Sam. 23: 7-13). The safety of Soul-sense is illustrated throughout this story.

If we are to bring the Christ-idea to humanity in its Science, we must have the wisdom shown by David in this story. Don't let us forget that there never has been anything more important than the coming to humanity of the Christ in its Science, because as Science all men will accept the Christ, whereas they will not all accept a personal Christ, nor a Christianity which has been built up on a person, nor will they accept any organization which is based on some human being. When the Christ and Christianity are shown to be included in Science, then they will be universally accepted, but not before.

You and I to-day see something of the Science of the Christ, and the Science of Christianity, and we are beginning to glimpse the pure Science of Science. It is the greatest thing that the world has ever known, and as this idea of Science comes to you and to me in any measure and we identify ourselves with it, we are under an obligation to teach it, preach it, maintain it, sustain it, and support it in every way we can. If we have Soul-sense in our desire to fulfil that demand, it will always show us the danger in our path, and the way out of the danger. Most important of all, Soul will identify the idea with Principle; it will always show us that it originated in Principle. The minute we identify the idea with Principle, we identify it with that which is system and Science, that which demonstrates itself as Life, Truth, and Love.

Soul always leads thought to Principle, as David's thought was constantly turned to Principle. The rule of Soul operates to destroy the tares and to gather the wheat into the barn,—to identify all things aright. Soul-sense brings safety, it brings salvation, it brings spiritual sense, it makes every condition sinless and incorporeal, and shows that it is wholly identified with Principle. So, in attempting to bring Christ as Science to mankind, if we want to do it in the right way, if we want to identify prophecy and its development, if we want to identify the Christ-idea and to identify Science, then we need to use Soul-sense day in and day out. Let us always remember that spiritual development is not dependent on time: it is something that is forever operating in our thought, just as in a musician's thought the ideas of tone, rhythm, melody, and harmony are going on all the time.

I am more and more anxious that we should learn from the Scriptural records how to use the synonymous terms for God. This particular story is illustrating how Soul-sense warns, protects, makes safe, identifies the idea more and more closely with Principle, and leads out of every difficulty by destroying the tares and gathering the wheat into the barn. Here, for instance, David is warned that the

people of Keilah will deliver him to Saul, although he has saved them. All the time Soul-sense is translating his mission so that it fulfils its purpose of identifying the first appearing of the unity of true manhood and true womanhood in Principle.

“And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph”—“Ziph” means “refining place,” and often Soul-sense demands that we stay in a refining place. “And Saul sought him every day, but God delivered him not into his hand. And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood” (I Sam. 23: 14,15). We all have to learn that real safety is found only in Soul, and that Soul preserves the spiritual idea. The idea of Science is established and maintained only through Soul-sense.

As you gain the spiritual understanding of Soul, it will identify you with Principle, it will show you the definiteness of your being and your safety, it will lead you through the wilderness, destroy the tares, and resurrect your thought. In Bible idiom, it will restore your soul. If you have Soul-sense, and Soul becomes really living and vital to you, it does not matter what experience you have to go through, Soul-sense will turn you the right way and identify your true safety for you. It is not always good for us if our problems work out too easily, because then we are tempted not to use what we know of Principle. So let’s be grateful that we *have* to work things out, that we *have* to learn how to know God, that we *have* to learn to use what we know of God, that we *have* to learn to prove what we know of God.

David is now in the wilderness of Ziph, in a wood. “And Jonathan Saul’s son arose, and went to David into the wood, and strengthened his hand in God. And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth. And they two made a covenant before the Lord: and David abode in the wood, and Jonathan went to his house” (I Sam. 23: 16-18). The story goes on that the Ziphites told Saul where David was, and said that they would deliver David into his hand if he came down to the wood. Saul, however, was cautious, and said to them, “Go, I pray you, prepare yet, and know and see his place where his haunt is, and who hath seen him there:”—Saul wanted them to identify David, and what he was doing, so that he wouldn’t be tricked:—“for it is told me that he dealeth very subtilly. See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah” (I Sam. 23: 22, 23). The Ziphites

obeyed Saul, but David had by now gone to the wilderness of Maon. Saul heard about this, too, and followed David there, and just as it seemed that Saul and his men had surrounded David, a messenger came to tell Saul that the Philistines were invading the land, so Saul had to give up the chase and fight the Philistines.

There you can see the illustration of the tone of Soul as Life, which we have summarized in this way: Soul eternally preserves man's life and individuality. If you have any problem whatever to work out, you begin by seeing the light of Mind, and that light develops through the birth and development of Spirit; then it is most important to understand Soul-sense, because if you don't understand Soul-sense you don't go any further, whereas if you do, and you see that Soul translates the physical through the moral into the spiritual, then Soul will identify everything with Principle, and Principle will demonstrate it as Life, Truth, and Love. When you understand Soul-sense, that inevitable journey through the wilderness will go on in safety, and, like David, you will come to dwell "in strong holds."

David Spares Saul's Life: Soul as Truth

At this point we come to the tone of *Soul as Truth*, which we have epitomized in this way: Soul preserves man under all circumstances and balances truly all relationship.

Chapter 24 begins with Saul pursuing David into the wilderness of Engedi. Saul comes into the cave where David and his men have taken up their quarters. David's men urge him to kill Saul, but he rejects the suggestion as sacrilegious; instead, he creeps forward and cuts the skirt off Saul's robe, to prove that he has Saul at his mercy. Saul is then allowed to go on his way.

David was absolutely fearless of Saul, because he knew that man, as God's idea, the idea of Truth, is identified with Principle, and that that fact will destroy whatever has to be destroyed. When Saul went out of the cave, David followed him, and called to him, bowing low as Saul turned round: "And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt? Behold, this day thine eyes have seen how that the Lord had delivered thee to day into mine hand in the cave: and some bade me kill thee: but mine eyes spared thee; and I said, I will not put forth mine hand against my lord; for he is the Lord's anointed. Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it. The Lord judge

between me and thee, and the Lord avenge me of thee: but mine hand shall not be upon thee" (I Sam. 24: 9-12).

Saul was surprised and deeply moved by David's words, and he said to David, "Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil. And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the Lord had delivered me into thine hand, thou killedst me not . . . And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand. Swear now therefore unto me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house. And David sware unto Saul" (I Sam. 24: 17, 18, 20-22). David was not afraid to give even that promise, because he was so certain of the Christ.

The sense that this tone of Soul as Truth gives is so comforting. You remember that after the scientific translation of mortal mind, Mrs. Eddy says, "In the third degree mortal mind disappears, and man as God's image appears" (S. & H. 116: 4-5). When you understand Soul, and you see the safety and the infinite identity of Soul, then you cease to fear or hate the other fellow, and you don't try to make any move except that which is impelled by spiritual sense. You don't try to destroy anything yourself, because you know that divine Love will destroy whatever has to be destroyed, and thus you are certain that you will not hurt "the oil and the wine." David saw later that Saul would inevitably be destroyed, but he was not going to do it himself in a human way. If we had that faith in the Christ translation, we would know that everything unlovely that has to be destroyed is bound to perish before that translation forever going on, that translation which shows us the Christ as the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10-11). Then we wouldn't find ourselves doing cruel, un-Christlike things in an attempt to force the issue humanly. Soul preserves man under all circumstances; it preserves *man*,—God's idea, not a material corporeality. It also preserves everything in human manhood that is worth saving, as David promised to preserve Saul's seed.

In this tone we see also that Soul balances truly all relationship. Soul gives infinite diversification, infinite gender; it shows that every idea of God is different from every other, and therefore that each one of us needs everybody else. Every single one of us reflects God in a way that no one else does, and so when you begin to understand the identity of Soul, you see that all interests are identified in the one common interest, and so you don't try to force things through ruthless human means. Soul imparts the sense of safety, and

when you feel safe, you don't do beastly things; it is only when you are afraid and unsafe that you do beastly things. When we see that all interests are common, we shall never be afraid of what the other fellow does, or troubled by it, because it may be his demonstration *not* to do things exactly as we do. We shall also see that all that is unlike the Christ-idea will be disproved through analysis, uncovering, and annihilation. The Soul-sense expressed by the Psalmist in the words, "I shall be satisfied, when I awake, with thy likeness," is most comforting.

It is at the point of Soul that you leave religion and you find Science, because as you understand Soul, that understanding immediately takes your thought to Principle, which is Science, and then Principle demonstrates itself. So in considering this whole tone of Soul, let us see the richness and the colour of it, and let us fully understand that Soul-sense which tells us that we have infinite identity in the divine plan, and that that identity is safe and balanced with every other identity, because it is identified with the one divine Principle. Soul-sense gathers the wheat into the barn, but it also burns all the tares.

The lovely thing about Soul is the balance of Soul; it balances all relationships, because it gives infinite gender to every idea, and that takes away all strife, all sense of divided interests. It brings the wonderful sense of safety and definiteness and identity. It enables you to be perfectly glad and willing to let every idea have its own identity, so that you don't want everyone to be exactly like you, you don't want mass thinking, but you love people to find their own true identity, because you know that only through the recognition of divine identity will you have common interests. One of the meanings of "identity" is absolute sameness, and so when you see that every idea is identified with Principle, then you see that all interests are the same, and yet individual. It is so important to have that sense of Soul.

INTERVAL

David, Nabal, and Abigail: Soul as Love

Now we come to the tone of *Soul as Love*. This story of David is developing, and at this point his need of womanhood is brought out. Soul as Love destroys the tares,—Nabal,—and identifies manhood and womanhood.

"And Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran. And there was a man in Maon, whose possessions were in Carmel; and the

man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel. Now the name of the man was Nabal;—"Nabal" means "foolish;"—"and the name of his wife Abigail;"—"Abigail" means "source of delight;"—"and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings; and he was of the house of Caleb. And David heard in the wilderness that Nabal did shear his sheep. And David sent out ten young men, and David said unto the young men, Get you up to Carmel,"—"Carmel" means "fruitful place,"—"and go to Nabal, and greet him in my name: and thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast" (I Sam. 25: 1-6).

David told his men to point out to Nabal the exemplary way they had treated Nabal's shepherds and the protection which David and his men had given them. They were to ask for some acknowledgement of the services they had rendered. "And Nabal answered David's servants, and said, Who is David? and who is the son of Jesse? there be many servants now a days that break away every man from his master. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?" (I Sam. 25: 10, 11). David's men returned and told him what had happened. He decided to go and fight Nabal, and he and his men girded on their swords.

Nabal's wife, Abigail, was told of his churlishness by one of her husband's young men, who also told her how David and his men were a "wall" of protection to the shepherds. He pointed out the danger—that "evil is determined" against Nabal by David. Abigail saw the situation at once, and, without telling Nabal, went out to intercede with David, taking a large supply of food as a present. She met David just as he was vowing vengeance on Nabal and his house.

"And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground, and fell at his feet, and said, Upon me, my lord, upon me let this iniquity be: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid. Let not my lord, I pray thee, regard this man of Belial, even Nabal: for as his name is, so is he; Nabal is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send. Now therefore, my lord, as the Lord liveth, and as thy soul liveth, seeing the Lord hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal. And now this blessing which thine handmaid hath brought unto my lord, let it even be given

unto the young men that follow my lord. I pray thee, forgive the trespass of thine handmaid: for the Lord will certainly make my lord a sure house;”—the certainty of Soul;—“because my lord fighteth the battles of the Lord, and evil hath not been found in thee all thy days”—the true identity of the spiritual idea. “Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling”—Soul gathers the wheat into the barn and destroys the tares. “And it shall come to pass, when the Lord shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;”—the rule of Soul;—“that this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself;”—it is a very high sense of Soul and its sinlessness that Abigail voices throughout this speech:—“but when the Lord shall have dealt well with my lord, then remember thine handmaid” (I Sam. 25: 23–31).

“And David said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me: and blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand. So David received of her hand that which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person. And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal’s heart was merry within him, for he was very drunken;”—Nabal is just a symbol of human folly and of sensuality, which is always drunk with its own theories:—“wherefore she told him nothing, less or more, until the morning light. But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone. And it came to pass about ten days after, that the Lord smote Nabal, that he died” (I Sam. 25: 32, 33, 35–38)—sin punishes itself.

When David heard of Nabal’s death, he said, “Blessed be the Lord . . . for the Lord hath returned the wickedness of Nabal upon his own head” (I Sam. 25: 39). He then sent his servants to Abigail to ask her to be his wife; she graciously and humbly accepted, and became his wife. Throughout the story of David you can see his willingness to destroy utterly all that is bad, and his eagerness to save all that is worth saving. Here we see that through his willingness to let sin destroy itself, he can wed himself to Abigail, who represents some measure of the joy of Soul.

This is a very beautiful story, and it illustrates Soul as Love. True gender is fulfilled when the womanhood of man appears, and when that appears, we identify ourselves with all that is true about man as "male and female," both in ourselves and in other ideas; then we see that we do not have to do something to destroy error, but that error destroys itself—the fires of the Holy Ghost burn the tares. We recognize that Christ is the "divine manifestation of God, which comes to the flesh to destroy incarnate error." In the Matrix, the Christ in its own aspect is translation—Truth, Love, Soul, Spirit. Truth, the Christ-idea, is fulfilled in divine Love, and then translated by Soul into the language of Spirit, which diversifies, classifies, and individualizes. With the coming of the Christ, the fires of the Holy Ghost force evil to destroy itself, and if we understand Soul fully, so that we reach the understanding of Soul as Love, and we see the fulfilment of true gender in the highest form of manhood, then we too shall have the wisdom to let error destroy itself. Then there will be no chance of hurting anything that should not be hurt, and all that is of God will be identified, made definite, made safe, found in Principle, and so demonstrated as Life, Truth, and Love.

In this story we see how Abigail is a symbol of the fulfilment of Soul-sense in true womanhood, the highest form of gender, and how David, through Abigail, was spared the mistake of avenging himself on his enemies.

David Again Spares Saul: Principle as Mind

At this point we come to the tone of Principle. Again David refused to slay Saul—the story is repeated in a slightly different form. The historians regard it as a duplicate account of one incident, but it is introduced again simply to bring out another aspect of the same story. Just so, incidents in the life of Jesus are told in one way in Matthew, to emphasize one aspect, in Mark in another way, to illustrate another aspect, and so on in Luke and John, to illustrate the four aspects of the Word, the Christ, Christianity, and Science. You and I use symbols constantly, and sometimes we use the same symbol to illustrate two different things.

In the tone of *Principle as Mind* we can see how the government of Principle, when obeyed, is always the way of intelligence. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

As in Chapter 24, the Ziphites told Saul where David was hiding. Saul pursued David, and pitched a camp. David ascertained Saul's whereabouts, and very boldly came to Saul's camp at night with Abishai. Abner, the captain of Saul's host, failed to notice the two

of them, and so they reached Saul's tent unseen. David has to restrain Abishai from killing Saul; he says, "Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless? David said furthermore, As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish" (I Sam. 26: 9, 10)—David saw quite clearly that the physical was bound to destroy itself, and that its destruction would come about according to Principle. The light of intelligence showed him that the way of Principle was the only way.

David and Abishai eventually carried off Saul's spear and cruse of water while the whole of Saul's camp was asleep. The story goes on: "Then David went over to the other side, and stood on the top of an hill afar off; a great space being between them:"—there always is "a great space" between the physical and the spiritual:—"and David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king? And David said to Abner, Art thou not a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord. This thing is not good that thou hast done. As the Lord liveth, ye are worthy to die, because ye have not kept your master, the Lord's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster" (I Sam. 26: 13-16).

"And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king. And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand? Now therefore, I pray thee, let my lord the king hear the words of his servant. If the Lord have stirred thee up against me, let him accept an offering: but if they be the children of men, cursed be they before the Lord; for they have driven me out this day from abiding in the inheritance of the Lord, saying, Go, serve other gods"—Jahweh was just the God of Israel, and so if you were driven out from Israel, you could no longer serve Jahweh. "Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains" (I Sam. 26: 17-20).

"Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly. And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it. The Lord render to every man his righteousness and his faithfulness:"—remember the

fourth Beatitude, which has the tone of Principle, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled:"—"for the Lord delivered thee into my hand to day, but I would not stretch forth mine hand against the Lord's anointed. And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord,"—"in the eyes of the Lord," not in Saul's eyes,—"and let him deliver me out of all tribulation"—he wanted everything to be done according to Principle. "Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place" (I Sam. 26: 21-25).

So there we have the tone of Principle as Mind: The government of Principle, when obeyed, is always the way of intelligence. In the tone of Soul in Samuel we saw how David was preserved, but in the tone of Principle we are seeing the demonstration of the idea which had been defined in Soul, we are seeing the demonstration of government and spiritual power.

David Among the Philistines: Principle as Spirit (1)

So we come to the tone of *Principle as Spirit*, which we have epitomized in this way: The substance of true government, when understood, exposes the falsity of mingling, and also exposes the hopelessness of spiritualism. Saul reverts to spiritualism, and of course it is his destruction.

"And David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand. And David arose, and he passed over with the six hundred men that were with him unto Achish, the son of Maoch, king of Gath. And David dwelt with Achish at Gath, he and his men" (I Sam. 27: 1-3). This reminds us of the story of Joseph going down into Egypt. The Christ-idea sometimes forces us down into Egypt.

"And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee? Then Achish gave him Ziklag that day:"—"Ziklag" means "bending:"—"wherefore Ziklag pertaineth unto the kings of Judah unto this day. And the time that David dwelt in the country of the Philistines was a full year and four months" (I Sam. 27: 5-7)—until he had a fulfilled sense of the demonstration of the calculus at this stage of his experience.

When he was no longer under the eyes of Achish, David made raids on tribes in the south of Palestine; he was forced to kill all those who fell into his hands, in order that his deception of his protector Achish should not be discovered. When the Philistines prepared for a further campaign against Israel, David was appointed captain of the royal bodyguard.

Saul and the Witch of Endor: Principle as Spirit (2)

Meanwhile Saul is greatly afraid at the sight of the Philistine host, so he resorts to spiritualism, the belief in the mingling of Spirit and matter, as the physical always does.

“And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee” (I Sam. 28: 6-8). The woman then had to be assured as to her safety from punishment, because Saul had always suppressed wizards and those with familiar spirits.

“Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David: because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover the Lord will also deliver Israel

with thee into the hand of the Philistines: and to morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines" (I Sam. 28: 11-19). Saul was "sore afraid" at these words, and fell into a faint. He was later persuaded by the woman to eat something before he departed.

That is the end of the tone of Principle as Spirit. In the tone of Principle as Mind, we saw that the government of Principle, when obeyed, is always the way of intelligence; "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Then, in the tone of Principle as Spirit, we saw that the substance of true government, when understood, exposes the falsity of mingling, and also exposes the hopelessness of spiritualism. Remember that you can't have spiritualism without death, that death is the belief at the back of spiritualism, and so after resorting to spiritualism, Saul himself is soon killed.

As you begin to understand Principle, you first of all see that the government of Principle always operates through intelligence, you understand something of the light of the government of Principle, and then the sword of Spirit begins to separate and to wipe out dualism—the belief in the mingling of Spirit and matter. Remember, we are watching the translation from the human to the divine through the symbols of Saul (the physical), Jonathan (the moral), and David (the spiritual).

The Development of Prophecy

We are watching prophecy develop into its fulness,—the understanding of true manhood and true womanhood, the "disappearance of material sense before the conscious facts of spiritual Truth." The peak of the translation at this point is reached when David unites Judah and Israel, the symbols of true manhood and true womanhood, but the translation goes on until it is focused in Babylon in the writing of the first chapter of Genesis, which presents the Science of man. Finally, the ideal man is made manifest as Jesus Christ, who ushered in the fifth thousand-year period of Life. It is all one wonderful story of translation, and the shades and shadows of it are exquisite. Remember that it was written over a period of hundreds of years by the most spiritually-minded thinkers. We are only just touching on the beauty and power of the story.

As we saw at the beginning, government and prophecy were combined in Moses and Joshua, but after the time of Samuel prophecy developed apart from the rulership and proved its superiority time and time again. John the Baptist has been regarded as the climax of the prophetic age, because the world did not understand the greatest

of all prophets, Jesus Christ. To-day the prophet is Science. Before the operation of Science, the "conscious facts of spiritual Truth," material sense disappears.

After the time of Samuel, prophecy, which foretold the manhood and womanhood of God's creating, began to take its proper precedence over government and over church. There will never be true government and there will never be a true church until prophecy is fulfilled, until the ideal man, the Christ, is made manifest as true manhood and true womanhood. Then we shall have true government,—the individual, collective, and universal demonstration of Principle,—and we shall have true church,—the understanding of Truth and Love in the thought of the individual, whose outlook must become collective and then universal. The world to-day is face to face with this whole problem of government and church. The whole issue is in the melting-pot, but the only answer to the problem is prophecy, the "disappearance of material sense before the conscious facts of spiritual Truth," and that "spiritual Truth" is true manhood and womanhood. Mrs. Eddy rightly says that generic man will "lead on the centuries" (My. 347: 3), will lead on government and church, because generic man is bigger than either government or church. The human mind believes that man is subordinate to government, but that is not true. Man as God's idea possesses government: government does not possess man. Man possesses church; man is God's highest idea, and as we understand the true man, we shall demonstrate the right idea of government and church, but never before. We are watching the birth of that right idea in this Book of Samuel.

TALK NO. 45

(December 7th, 1948)

I SAMUEL—IV II SAMUEL—I

As you know, the re-writing of the whole story of the Old Testament started in about 550 B.C. in Babylon, when the Hebrews were in captivity there. They took down into Babylon with them all their religious literature and an accumulation of myth, saga, and inaccurate history; their religious beliefs were for the most part expressed in these writings. The great prophets of Israel then began to put all this material into shape, and the most important thing they did was to write the first chapter and the first three verses of the second chapter of Genesis, because that gives the design on which the whole Bible is based. It gives a perfect "seed-plot" of numerals of spiritual consciousness operating in a divine infinite calculus. These spiritually-minded writers selected all that would illustrate this "seed-plot" from the material at their disposal. That is now perfectly evident, and we have seen how clearly that divine design is elaborated in exquisite detail throughout the Scriptural record. Of course, our sense of it is always developing, and it would be pathetic if it were not. It is only a few years since we really began to see the infinite calculus of Science, though it is a great many years since we saw the connection between the days of creation and the synonymous terms for God and since we saw something of what they mean.

A Summary of I Samuel

In the Book of Samuel, as you remember, we have the seven tones of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and each one of them is shown as reflecting all the other tones. In the tone of Mind we see Mind as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love, and so with the tones of all the other synonymous terms for God. Let us now take a broad view of the whole picture of the Book of Samuel as far as we have considered it.

In the tone of Mind, prophecy or Samuel is born. Before the time

of Samuel, the offices of ruler and prophet had been combined in one person—as with Moses and Joshua—but after Samuel's time prophecy emerged as a separate function, and it began to take the very highest position, as it should always do. Prophecy is not the outcome of organization; a prophet is one who speaks as he is moved by the Spirit of God. The element of prophecy is essential in both religion and government.

Then in the tone of Spirit, Jonathan, the moral, enters into the picture, bringing a sense of the fruit of the Spirit,—“love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance,”—and David, the spiritual, is anointed king. Then you come to the tone of Soul, and you see how David's identity is preserved. David represents the spiritual, and you see how his safety is frequently brought about with the aid of Jonathan, the moral.

Then, in the tone of Principle, comes the establishment of that sense of government which had now formulated itself through prophecy. If the world of that day had been able to accept prophecy itself, there would not have been any need for kingship. If the Israelites had been willing to accept prophecy in its purity, they would not have had a king and all the troubles which resulted. Prophecy persisted, however, in spite of everything, and made itself manifest in the writing of the Scriptures, which began in about 850 B.C.

If the world of Jesus' day had been ready to take the Science of Christianity, the “Spirit of truth,” it would have been established in that age. But men completely misunderstood that Jesus was the great demonstrator of the nature of God, and therefore the Saviour of all mankind, and instead they said that the physical Jesus was God, and that robbed his mission of its universal significance. The human mind always tries to crib and cradle and finitize the spiritual in some kind of human organization. Mrs. Eddy revealed the Science of Christianity, but there again the attempt has been to maintain that it is the organization which matters, and not the Science. You remember that Samuel told the people how a king would oppress them, but they insisted on having a king, and so he let them have one, for the same reason that Mrs. Eddy let her followers have an organization—because they insisted. At that time they were not able to see that the only true Church is the understanding of spiritual things in the mentality of the individual. Being is essentially individual, and each one of God's ideas expresses and reflects God in an individual way. When you try to crush out infinite individuality, you try to rob infinity.

Don't forget the story: the parent Mind manifests itself in the birth of Samuel or prophecy. Then Spirit brings true separation, and

Jonathan, the moral, and David, the spiritual, enter the picture. In Soul, the safety of David's identity is demonstrated. In Principle comes the establishment of government. Then in Life true government is individualized in David. So you see how the whole story develops in the most perfect sequence.

So far we have considered two aspects of Principle. We have seen in Principle as Mind how the government of Principle, when obeyed, is always the way of intelligence; David, acting through Principle, again spares Saul's life. Then in Principle as Spirit, David is given Ziklag, and Saul resorts to spiritualism. We epitomized the tone of Principle as Spirit in this way: The substance of true government, when understood, exposes the falsity of mingling, and also exposes the hopelessness of spiritualism.

The Way Out of David's Dilemma: Principle as Soul (1)

So we come now to the tone of *Principle as Soul*, which begins at Chapter 29. We have epitomized the tone like this: The one government identifies all spiritual progress as apart from the Philistines,—reaction. The Philistines represent the forces of reaction, as you know. At that time they were always trying to obstruct the progress of the spiritual idea in Israel. They gave Israel constant trouble. You remember that David was at this point in the story taking refuge with Achish, who was the king of the Philistines, and that he had been appointed captain of the royal bodyguard in the coming war with Israel. David had been leading the Philistines to believe that he was now an enemy of Israel, but all the time he was ravaging the Philistines under the guise of raiding the Israelites.

“Now the Philistines gathered together all their armies to Aphek:”—“Aphek” means “fortress:”—“and the Israelites pitched by a fountain”—the fountain of Life—“which is in Jezreel”—“Jezreel” means “God sows.” “And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rereward with Achish. Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell unto me unto this day?” (I Sam. 29: 1-3). David was now in the awkward position of being called upon by Achish to join the Philistines in fighting his own people, and so he was “between the devil and the deep blue sea,” but Principle as Soul led him out of that position in the most wonderful way. If you and I ever find ourselves under the stress of circumstances, and we have done the best we know, but we are in what seems to be a very

difficult situation, then if we understand the nature of the government of Principle and can identify it through Soul, we shall always be led out in the right way.

What happened was that the princes of the Philistines refused to let David fight with them, because they thought that David would use the opportunity of the battle to pay with Philistine heads for reconciliation with Saul, and so David was sent away from the battle. Achish was reluctant to dismiss him, and David himself appeared to resent the aspersions cast on his loyalty to Achish. We shall see how the Philistines slaughtered the Israelites, and how even Saul and Jonathan were slain, and so it was David's salvation to be prevented from taking part in the battle. If David had been allowed to go down to the fight, he too would probably have been destroyed, but the divine government of Principle identified through Soul saved him from that situation.

David Finds Ziklag Burned: Principle as Soul (2)

Now we come to another very interesting story, which also illustrates the operation of Principle as Soul. Achish had given David a city for himself—Ziklag, meaning “bending.” Here we see how Ziklag was burned. Anything which comes to us through human processes can be destroyed through human processes, but that which comes to us through spiritual processes cannot be touched or lost. So David had to demonstrate his possession of Ziklag. In Principle as Soul you see that the government of Principle, the demonstration of Principle, must be identified in Soul, or it is never safe. If in arithmetic you are able to do a sum because somebody tells you that $5 \times 5 = 25$, and you just blindly follow, that may not help you in future problems, because you may not have understood that fact for yourself; if you really know yourself that $5 \times 5 = 25$, you can never lose that knowledge.

“And it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire . . . So David and his men came to the city, and, behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives.” That which the Philistines give us can be destroyed. “Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep. And David's two wives were taken captives. . . . And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the Lord his God . . . And David

inquired at the Lord, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all" (I Sam. 30: 1, 3-6, 8). If you understand Principle as Soul, you cannot lose anything, because you can demonstrate the identity of every idea. The demonstration of Principle identified in Soul restores all things. As the Psalmist says, "He restoreth my soul."

"So David went, he and the six hundred men"—true manhood—"that were with him, and came to the brook Besor, where those that were left behind stayed. But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor" (I Sam. 30: 9, 10). When you have a real job to do, you have to use your "four hundred men,"—your calculus. You have to see the days of creation operating in a four-dimensional calculus of the Word, the Christ, Christianity, and Science. We began to understand the Science of being by seeing something of the meaning and order of the days of creation, but the time came when we had to have a calculus, a system by which we could demonstrate the days of creation.

So in the tone of Principle as Soul are recorded two very striking incidents. The first was that David was prevented by the Philistine princes from taking part in the battle against Israel, in which he might have been destroyed, and the second was that Ziklag was burned because David had not identified it spiritually. If you understand the government of Principle and can identify it in Soul, then the tares will be burned and the wheat will be gathered into the barn.

Spiritual Values Are Demonstrable

Unless we see all these stories as illustrations of the "seed-plot" of the first chapter of Genesis, they will mean no more to us than the stories we read in any book of adventure, except that they give some idea of Jewish history. But Science is no mere theory. These values that we are considering are the most demonstrable things in all the world. I have had two letters within the last two days from people who were told that they had incurable diseases, that they had growths, and they have been completely healed; this has been certified by a medical examination in both cases.

We need to have the sense that Science is demonstrable, that there is only one thing going on and that is the spiritual; as we understand that, then however much the physical senses shout of disease, hate, war, poverty, we can mentally go right through these beliefs and see that they are neither person, power, nor law, because they are not of God, and thus we shall disprove them. Spiritual

values are more definite and more demonstrable than music or mathematics or engineering or anything else.

What you think constitutes *you*, and so when spiritual values become real to you,—the values of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and the way they combine infinitely in a divine infinite calculus, the way you can understand and use them,—they will be power, law, translation to every human situation. They will translate it out of the mortal into the immortal.

David Recovers All: Principle as Principle (1)

So we come now to the tone of *Principle as Principle*: The one Principle demands universality and true relationship. Principle is universal divine system, and system is true relationship. The demonstration of Principle must be individual, collective, and universal. Being isn't being without those three aspects. If you try to separate your interests from the interests of all other men, you are not being truly individual—you are just being personal. It isn't truly being individual if you take what you know of Science and try to hold it to yourself. All God's ideas reflect each other, and there is just one Being—all the being there is. David began to have that universal sense here.

“And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water; and they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, three days and three nights”—remember that Egyptians were anathema to the Hebrews. “And David said unto him, To whom belongeth thou? and whence art thou? And he said, I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days agone I fell sick. We made an invasion upon the south of the Cherethites, and upon the coast which belongeth to Judah, and upon the south of Caleb; and we burned Ziklag with fire” (I Sam. 30: 11-14).

“And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company. And when he had brought him down, behold, they were spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah. And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred

young men, which rode upon camels, and fled”—what still escaped destruction at this point was the so-called calculus of materiality, what the New Testament calls the “son of perdition.” “And David recovered all that the Amalekites had carried away: and David rescued his two wives. And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: David recovered all” (I Sam. 30: 15-19)—a wonderful sense of the working of Principle as Principle.

The Two Hundred Not Excluded: Principle as Principle (2)

“And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that were with him: and when David came near to the people, he saluted them”—David saw that though he had left behind a sense of the days of creation, and had used the infinite calculus, represented by the four hundred men, his sense of the days of creation still had to be supported and maintained. “Then answered all the wicked men and men of Belial, of those that went with David, and said, Because they went not with us, we will not give them ought of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart” (I Sam. 30: 21, 22). It is like the fellow who begins to understand a little of the synonymous terms for God and begins to understand a little of the calculus, and then says, “I know all about the days of creation; I don’t need them any more.” He is just fooling himself. He is what these Scriptural writers would call a son of Belial. The truth of the matter is that we hardly know anything about the days of creation. They have led us to some sense of the synonymous terms and the calculus of reality, but, as I see every time I study Mrs. Eddy’s “Genesis,” there are infinite shades, and shadows and hues in those days of creation which we haven’t appreciated yet.

“Then said David, Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us into our hand”—it is the understanding of the seven days of creation which has preserved us and delivered us. As I go on, I shall ever love the days of creation more and more, and seek to understand more and more of them. They gave us the light, and as they come to us in a fuller and fuller sense, that light will expand and develop. So don’t think that any of us has got past the days of creation. As we go on, our days of creation must become richer and fuller and more real to us. It is egotism that makes people

think that they have finished with the days of creation. It is the best musicians who practise their scales most. “For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike. And it was so from that day forward, that he made it a statute and an ordinance for Israel unto this day” (I Sam. 30: 23-25). David established it that in a campaign those who guarded the baggage were to share equally with those who fought. When you have been through the six days to find out the nothingness of matter, and you begin to understand and use the four-dimensional calculus of divine ideas, then you see that you don’t give up what seems to be left behind, because it is all one system in Principle.

“And when David came to Ziklag, he sent of the spoil unto the elders of Judah, even to his friends, saying, Behold a present for you of the spoil of the enemies of the Lord” (I Sam. 30: 26).

So the tone of Principle as Principle gives a lovely sense of universality and true relationship. In order to restore Ziklag, David had to accept the Egyptian, and feed him. We often have to use the Egyptian—we have to learn very often through handling evil; you remember how Joseph, with his spiritual sense, translated the Pharaoh of Egypt into a good human belief. In this story David had found that the problem was such that he couldn’t solve it through his sense of the days of creation alone, and that he must see them operating in the calculus of reality, so the temptation came, “You don’t need those days any longer, you’ve left them behind,” but David was not going to be fooled by that. You can never develop your sense of the infinite calculus progressively except in so far as you develop your sense of the days of creation progressively.

This divine system, in which the days of creation become numerals of infinity at the point of Life, synonymous terms for God operating in a four-dimensional calculus at the point of Truth, and bring a sense of oneness at the point of Love—this system has nothing to do with time, and so you have never finished with any one aspect of it. It is an absolute system, forever operating. If any idea of God comes to you, and you let it fulfil itself in your thought, it comes to you according to the order of the days of creation, whether you are conscious of it or not, and it develops according to the ordered divine system. You will go astray if you imagine that you don’t need the days of creation, that you don’t need the objective, that you only need the subjective. So be like David, and say “No” when that suggestion comes to you. Make it an “ordinance” forever that the days of creation, the calculus, and everything related to them have their part in the one infinite system. Every part is perfect. It has nothing to do with time or place. It has only to do with spiritual

thought. It is one complete system, one absolute whole, so it is absurd to think that you can do without the objective sense of things.

Remember that it is Mrs. Eddy's "Genesis" which has opened the Bible for us. "The Apocalypse" gives the spiritual interpretation of the climax of the Bible, but without "Genesis" you would never reach an understanding of "The Apocalypse." So don't imagine for one moment that you can ever know enough about the days of creation, because you can't, and your understanding of the infinite calculus is in proportion to the sense you have developed of it through the days of creation, and, in so far as you understand it, you can use it in every experience of life. So let us love the subjective, but let us remember that the objective is that which leads us to the subjective, and when we reach the subjective, we then demonstrate it through the objective.

The Death of Saul and Jonathan: Principle as Life (1)

So we come to the tone of *Principle as Life*, which we have summarized in this way: Divine government forces us to lay down all false sense of government. At the point of Life, Principle forces the laying down of the physical (Saul) and the moral (Jonathan).

The moment you begin to see Principle, to see the divine system of Principle, which always operates as Life, Truth, and Love, from that point on you are bound to lay down the mortal concept. In Life the sense of exaltation, resurrection, and inspiration operates with power to enforce that laying down of mortality. And so we come now to the point in the development of this story where Saul and Jonathan are slain; the physical and the moral must disappear before the spiritual. The belief that morality alone will enable us to enter the kingdom of God must die in each one of us. Morality is good so far as it goes, but it will never enable us to enter the kingdom of God; only spirituality can do that. Morality in many people is just the outcome of habit; they do certain things because they have been brought up to do them, but that kind of morality is shared by dogs and cows and horses. Many animals and birds are as moral as many human beings, but they don't think, and only thinking can save humanity. There is only one thing that will save mankind, and that is the Mind of Christ,—exact, scientific, metaphysical, spiritual thinking.

And so, at the point of Life, if we are in earnest, Principle forces us to lay down the physical and the moral. It forces us to accept the government of Principle as Life, by which thought is resurrected, exalted, individualized, and inspired. It brings us to the conclusion that the moral is unable to demonstrate salvation, and that is what

the prophets saw in some measure in the fourth period of Principle, and what Jesus realized so clearly in the fifth thousand-year period.

“Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.” If David had gone down with the Philistines to fight Israel, and had tried to fight on behalf of his own people, he would probably have been slain too, but some measure of the Mind of Christ saved him, as it will us. “And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchishua, Saul’s sons” (I Sam. 31: 1, 2).

“And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers. Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword and fell upon it.” The physical is always a suicide. Jonathan, the moral, was slain, because morality includes the good human qualities of courage and steadfastness, and will always go down fighting, but the physical is a suicide. The man who thinks wholly in the realm of physicality is bound in the long run to be a suicide. “And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him. So Saul died, and his three sons, and his armourbearer, and all his men, that same day together” (I Sam. 31: 3-6).

“And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them” (I Sam. 31: 7)—that is just what happens to us when we believe that the spiritual idea is of no avail, and realize that the physical and the moral are also powerless to help. We often lapse back into old beliefs, and so the Philistines come and dwell in our mentalities.

The rest of the chapter describes how the bodies of the king and his sons were carried off by the Philistines in triumph, but were recovered by the men of Jabesh-gilead, who had reason to be grateful to Saul, as we saw in Chapter 11. Improved human belief will always try to save all it can, even when the physical has slain itself.

David Hears of Saul’s Death: Principle as Life (2)

In this tone of Principle as Life we come to the end of the First Book of Samuel and we begin the Second Book. The two Books of

Samuel and the two of Kings were originally one Book, but they were separated into four by the translators of the Septuagint. Principle as Life continues in the first chapter of II Samuel.

First comes the story of how David heard the news of the death of Saul: "Now it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag; it came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance. And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped. And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also. And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead? And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him. And when he looked behind him, he saw me, and called unto me. And I answered, Here am I. And he said unto me, Who art thou? And I answered him, I am an Amalekite. He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me. So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord" (II Sam. 1: 1-10).

That man was admitting what none of us can ever admit—that death is a right thing. We can never afford to help the physical to commit suicide; it will do that in any case. Nor can we ever afford to identify anybody with the physical and so agree that he is a suicide. Our business is to save men from the physical, even to the last ditch. Mrs. Eddy is reported to have said that if a practitioner is awake, he can sometimes save a patient when he comes very near death, because at that point human belief claims to have done its work and so it rests on its oars, as it were.

From my own experience, I am more and more convinced that the margin between defeat and victory is a very small one. A well-known man once said to me that his experience of life was that the difference between the man who really succeeded and the man who didn't quite succeed was very small, and that it was just the little extra put in by the man who succeeded which made the difference. That is so often true when you are trying to heal a case of sin or disease or

something of the kind: it is just the little extra you put in that brings success.

“Then David took hold on his clothes, and rent them; and likewise all the men that were with him” (II Sam. 1: 11). Principle always demands life, and here was a man who had helped somebody to die. David’s effort was always to save, to preserve life wherever possible. That should be our aim also—not to condemn, not to help someone to commit suicide, not to destroy, but to save. That wonderful spiritual determination of David’s was the outcome of his effort to fulfil prophecy; you remember Mrs. Eddy’s definition of “Prophet” as the “disappearance of material sense before the conscious facts of spiritual Truth” (S. & H. 593: 4-5). David was always trying to bring about that state of consciousness.

Some day we people—and inevitably all mankind as well—are going to realize that none of us possesses anything in all the world but what we have of the Mind of Christ. Money, looks, clothes, friends, houses—all those things are as nothing to that. It is true that if you gain health through the Mind of Christ, then it is real health, and that if you gain supply, success, and progress through the Mind of Christ, then they are lasting, but otherwise they are as chaff before the wind. One little incident—an accident, a change in fashions, a change in the markets—can devastate material well-being. It is all dream-stuff. But if you have put on the Mind of Christ in some measure and you can prove it, then it doesn’t matter whether you are in the mountains, in the desert, or at home, it doesn’t even matter if mortal mind says that you are dead, because you can always prove what you know of the Mind of Christ. Some day all men will have to learn that the only thing worth having is the spiritual, and that the spiritual is the only exact and scientific thing in the world; humanity is on the verge of learning that to-day, and as it learns it, true manhood, health, happiness, and government will follow as a result.

“And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel; because they were fallen by the sword. And David said unto the young man that told him, Whence art thou? And he answered, I am the son of a stranger, an Amalekite. And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the Lord’s anointed? And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died” (II Sam. 1: 12-15). That fellow believed in dying! He was on the plane of the physical, he thought that death was inevitable, and he helped to bring about death. Principle as Life, the divine government individualized as the exaltation, inspiration,

and immortality of Life, always involves the passing away of Saul and Jonathan, the physical and the moral, because they are only temporary, but we should never humanly identify ourselves with the process of destruction. Nothing is immortal but the spiritual, that which is infinite and absolute. And so the physical and the moral have to pass away before the spiritual, which is the one divine fact from everlasting to everlasting.

“And David said unto him, Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the Lord’s anointed” (II Sam. 1: 16). We are all “the Lord’s anointed,” because the truth about every one of us is that we are the sons of God. If we don’t help to bring out that sonship in every human being, in so far as we can, then we are attempting to slay “the Lord’s anointed.”

David’s Lament for Saul and Jonathan: Principle as Life (3)

The lament which now follows is generally regarded by the authorities as the work of David himself, and they rate it with the song of Deborah as one of the oldest parts of the whole of the Old Testament. The sense of Principle as Life here operates in David to exalt and honour whatever is worthy of honour.

“And David lamented with this lamentation over Saul and over Jonathan his son: (Also he bade them teach the children of Judah the use of the bow:”—that bow whose use we know to-day as enabling us to understand and demonstrate the sevenfold aspect of God’s nature:—“behold, it is written in the book of Jasher.) The beauty of Israel is slain upon thy high places: how are the mighty fallen! Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph” (II Sam. 1: 17-20). The repeating of calamity sows hell for the person who repeats it; it poisons his mentality. Nothing but that which is good should ever be regarded as worthy of repetition. Sometimes it is necessary to speak the truth about evil in order to save mankind, but then it is done from the standpoint of good. The habit of repeating evil for its own sake is the worst kind of poison.

“Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil”—the effort of prophecy as manifested in David had always been to save Saul. “From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. Saul and Jonathan were lovely and pleasant in their lives, and in their death they were

not divided: they were swifter than eagles,"—the eagle always symbolizes Science (Principle) and also gives a sense of the soaring aspirations of the fifth day of Life,—"they were stronger than lions"—a sense of the Word of Life. "Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel. How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women." That love, that charity, demonstrates Life. In her commentary on the fifth day of creation, Mrs. Eddy introduces the neuter gender, as well as the masculine and feminine, because that love which is charity is neuter, it is neither masculine nor feminine. "How are the mighty fallen, and the weapons of war perished!" (II Sam. 1: 21-27).

That is the end of that very wonderful sense of Principle as Life. Principle as Life first forced the destruction of the physical and the moral, and then the exalted thought of David saw that Principle demands life, and so he was enabled to destroy that state of thought which would bring about the destruction of the physical in a human way, and he was also enabled to lift up the whole experience.

The Rival Kings of Judah and Israel: Principle as Truth

Now we come to *Principle as Truth*: Principle demonstrates the unity of generic man and the hopelessness of mortal man. Generic man is real government. Remember that Mrs. Eddy says that generic man will "lead on the centuries" (My. 347: 3). In this tone there is a great sense of "Blessed are the pure in heart: for they shall see God," and that is the sixth Beatitude.

"And it came to pass after this, that David enquired of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron" (II Sam. 2: 1). Remember Mrs. Eddy's definition of Judah as "the spiritual understanding of God and man appearing" (S. & H. 589: 24-25). The Judah state of thought must always come first—before that of Israel. The spiritual understanding of God and man must always develop first in our thought. "Hebron" means "alliance," and we must always go up into the alliance of true manhood, which is generic man.

So David and his men dwelt in the cities of Hebron, and David was then anointed king over the house of Judah. So at this point of Principle as Truth government was made manifest as manhood, symbolized by the house of Judah. Through David the sense of

the unity of generic man was step by step developed and established.

Next we read of the gratitude which David expressed to the men of Jabesh-gilead for giving proper burial to Saul's body. Then comes the story of how Abner mistakenly set up Ishbosheth, "man of shame," Saul's only surviving son, as king of Israel—a rival to David. This sense of division had to be destroyed by the right idea of manhood before the true sense could become fully apparent. Joab, a nephew of David, and the supporters of David met Abner and the supporters of Ishbosheth, and twelve from each side slew each other. Abner and his men had the worst of the fight which ensued. Abner himself was pursued by another of David's nephews, Asahel, who was "as light of foot as a wild roe," and in his pursuit of Abner he "turned not to the right hand nor to the left" (II Sam. 2: 18, 19).

Asahel is a good illustration of the unbridled haste which is not according to Principle. So often people want to push things unwisely. For instance, I come across people who say, "Why don't you make what you see about Science popular?" Well, we want to give it to our fellow-man, but what we must always watch is that we have the spiritual genius to present it in its purity. If we have enough spiritual genius to preserve its purity while explaining it in a terminology which our fellow-man can to some extent understand, we shall succeed, but not in any other way. If you water it down, there is no real Science left, and no real sense of the spirit of it. Mrs. Eddy asks, "shall the word popularity be pinned to the seamless robe, and they cast lots for it? God forbid!" (Mess. '01, 26: 16-17). We shall have no success in what we are trying to do unless we can find men and women who are convinced that to know God aright needs "absolute consecration of thought, energy, and desire" (S. & H. 3: 16). To make Science popular to-day would destroy it. Its popularity would be short-lived, and then it would pale into insignificance in men's minds. So Asahel is a very good symbol. The name means "God is doer," but Asahel was too impatient—he tried to do things himself. Now, in order to do something you must always think first; if you don't think first, you will do the wrong thing.

The story goes on: "Then Abner looked behind him, and said, Art thou Asahel? And he answered, I am. And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour. But Asahel would not turn aside from following of him. And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother? Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth

rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where Asahel fell down and died stood still" (II Sam. 2: 20-23). Mrs. Eddy says, "Let Truth uncover and destroy error in God's own way" (S. & H. 542: 19-20). Asahel was one of these people who try to do something without thinking it out, and Abner, who was really a very great man, tried to save him, but he would not be saved.

Joab and Abishai then took up the pursuit of Abner, but the Benjamites "gathered themselves together after Abner," who throughout this passage illustrates a clear sense of manhood, and "became one troop." Abner then called on Joab not to perpetuate civil war: "Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?" (II Sam. 2: 25, 26). Joab accepted his wise counsel, and so "all the people stood still, and pursued after Israel no more, neither fought they any more." (II Sam. 2: 28). Both sides then returned home.

And so in that chapter we have a marvellous sense of the operation of Principle as Truth. First David asks, "Shall I go up into any of the cities of Judah?" and he settles in Hebron, and is anointed king of Judah. Then he gathers in the men of Jabesh-gilead. Next a dangerous situation is created by Abner in setting up Ishbosheth as a rival king, but finally the wisdom of Abner prevents the spread of civil war and contributes towards a true sense of brotherhood. The oneness of manhood in Principle as Truth is brought out all the time.

Abner Deserts to David: Principle as Love (1)

Now we come to the tone of *Principle as Love*: Principle demands the fulfilment of its plan of government, and also complete forgiveness. It is a very lovely sense.

"Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker" (II Sam. 3: 1). Then follows a list of the sons born to David in Hebron. After that comes the story of how Abner and Ishbosheth quarrelled, because Ishbosheth accused Abner of consorting with one of Saul's concubines, a charge which Abner indignantly refuted, and thereupon announced his determination to "translate the kingdom from the house of Saul and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba" (II Sam. 3: 10). Who but the prophets

could have written in one verse such a masterly summary of this whole story of the effect of prophecy in translating from the physical to the spiritual?

It seems that by this time Abner, whose name means "father of light," had seen through Ishbosheth, and he was a big enough man to admit his mistake in setting him up as king in opposition to David. He now sent messengers to David, proposing an alliance which would unite all Israel to David's kingdom. David agreed, on condition that Michal, one of Saul's daughters and his former wife, was returned to him. This was done, and then Abner proceeded to win over the elders of Israel. He said to them, "Ye sought for David in times past to be king over you: now then do it: for the Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies" (II Sam. 3: 17, 18).

This coming together of Judah and Israel is an outstanding historical symbol of the coming into consciousness of the fact that the man of God's creating is both male and female. The perception in some measure of that fact enabled the Virgin to bring forth the man Christ Jesus, who demonstrated perfectly the manhood and womanhood of God. And we know to-day in Christian Science that man as God's likeness reflects both the divine fatherhood and the divine motherhood.

The Murder of Abner: Principle as Love (2)

Abner and David set the seal on their alliance, and then Abner departed to gather all Israel to David. The story which follows illustrates how evil will always try to destroy that which is a power for good. Abner had been a great help in the uniting of Judah and Israel, but now he was destroyed because of the blood-feud which began with Abner's slaying of Asahel. Joab, David's nephew, out of a desire to avenge his brother Asahel, urged upon David that Abner had come to him as a spy. This was what ensued: "And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth rib, that he died, for the blood of Asahel his brother" (II Sam. 3: 27). The destructive effort of evil could not, however, prevent the consummation of the union between Judah and Israel.

When David heard of the murder, he disclaimed all responsibility for it. He said that the blood of Abner must "rest on the head of Joab, and on all his father's house." We shall see later on how David tried to do away with blood-feuds in Israel. Abner was buried in Hebron, and David and all the people mourned for him. "And the

king lamented over Abner, and said, Died Abner as a fool dieth? Thy hands were not bound, nor thy feet put into fetters: as a man falleth before wicked men, so fellest thou. And all the people wept again over him. And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down. And all the people took notice of it, and it pleased them: as whatsoever the king did pleased all the people. For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner. And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel? And I am this day weak, though anointed king; and these men the sons of Zeruiah be too hard for me: the Lord shall reward the doer of evil according to his wickedness" (II Sam. 3: 29, 33-39).

There you see how Principle as Love demands the fulfilment of its plan of government, and also complete forgiveness. Not only was David to be anointed king over Judah and Israel, but there was to be complete forgiveness, because in Principle as Love there can be nothing left to be punished. There must be complete forgiveness.

INTERVAL

The whole tone of Principle ends with Chapter 3, and now in Chapter 4 we come to Life, which again is illustrated through the seven tones of Mind, Spirit, Soul, Principle, Life, Truth, and Love. In the tone of Life there is a definite change, because prophecy has developed into true government, and now that true government is individualized in David. If in that age the Hebrews could have understood and accepted Samuel, and seen prophecy for what it really was,—“disappearance of material sense before the conscious facts of spiritual Truth”—it would have been an excellent thing, because it would have saved so much suffering. Just so, at the time of Jesus, they might have understood the Christ-idea in its purity, but they didn’t have the vision, and so they established a religious organization instead. To-day we have a glimpse of Science as Science, so let us realize that we must accept it as Science, and not as anything less.

The outcome of prophecy at this point in the record was a better sense of government than there had been before, individualized as kingship. Monarchy has always proved to be a good institution where there have been the right mental qualities. It has persisted

wonderfully, though of course to-day it is giving place in many cases to republican government. The problem of what constitutes right government is still having to be worked out, and it is more important to-day than ever that it *should* be worked out. But that can only be done through an understanding of divine Principle, of system and Science, which involves oneness; that oneness demands the individual, collective, and universal outlook. Oneness necessarily includes those three aspects.

The Murder of Ishbosheth: Life as Mind

In Chapter 4 we come to the tone of *Life as Mind*, which we have epitomized like this: The law of Life demands life. You remember that in the false record of creation, in the fifth tone, the serpent says, "Ye shall be as gods." That state of thought is bound to lead to divided interests. Mrs. Eddy says, "Only by admitting evil as a reality, and entering into a state of evil thoughts, can we in belief separate one man's interests from those of the whole human family, or thus attempt to separate Life from God" (Mis. 18: 24-28).

"And when Saul's son [Ishbosheth] heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled. And Saul's son had two men that were captains of bands: the name of the one was Baanah, and the name of the other Rechab . . . and [they] came about the heat of the day to the house of Ishbosheth, who lay on a bed at noon"—he was still officially the king of Israel. "And they came thither into the midst of the house, as though they would have fetched wheat; and they smote him under the fifth rib . . . and slew him, and beheaded him, and took his head, and gat them away through the plain all night" (II Sam. 4: 1, 2, 5-7). They thought that they were doing a good thing in slaughtering Ishbosheth, but David had quite a different sense of the situation, as we shall see. He understood something of the government of Life, the law of Life—Life as Mind.

"And they brought the head of Ishbosheth unto David to Hebron, and said to the king, Behold the head of Ishbosheth the son of Saul thine enemy, which sought thy life; and the Lord hath avenged my lord the king this day of Saul, and of his seed. And David . . . said unto them, As the Lord liveth, who hath redeemed my soul out of all adversity, when one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, who thought that I would have given him a reward for his tidings: how much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?

And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron" (II Sam. 4: 8-12). David recognized clearly the fact that Life is law, and that the law of Life demands life, never death.

Remember how this story of the Book of Samuel has developed. First we had the sense of the parent Mind, bringing forth Samuel or prophecy. Then the tone of Spirit introduced Jonathan, the moral, and David, the spiritual. In the tone of Soul, David's safety was demonstrated. Then in the tone of Principle came the establishment of government, and now in the tone of Life that government is individualized in David.

David Captures Jerusalem: Life as Spirit

In Chapter 5 we come to the tone of *Life as Spirit*, which we have epitomized in this way: True individuality distinguishes between Jerusalem and Zion.

David's sense of Life was beginning to develop. What is Life? It is individuality, exaltation, inspiration, multiplication, fatherhood, abundance—all those things. David used his understanding of those characteristics of Life in order to distinguish between the Jerusalem which is of the flesh and the Jerusalem which is of the Spirit—Zion. You remember Mrs. Eddy's definition of "Jerusalem," in part, as "Mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride; sensuality; envy; oppression; tyranny" (S. & H. 589: 12-15). Mrs. Eddy's definition of "Zion," reads, in part, like this: "Spiritual foundation and superstructure; inspiration; spiritual strength" (S. & H. 599: 6-7). David demonstrated the power of exaltation and inspiration to separate intelligently between Jerusalem and Zion. He overcame Jerusalem and established Zion. At that time Jerusalem was in the hands of the Jebusites, and David saw that it would have to be captured. Jerusalem had never been captured by the Hebrews before; nothing could overrule that which was symbolized by Jerusalem except that understanding of the manhood and womanhood of God which David had.

"Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh. Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel"—"Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation" (S. & H. 507: 3-5). David understood Life as Spirit, and so the people came to him for food and leadership. "So all the elders of Israel came to the king to Hebron; and king David made a league

with them in Hebron before the Lord: and they anointed David king over Israel. David was thirty years old when he began to reign, and he reigned forty years”—they would have said that he reigned for forty years, whether he had reigned for five years or fifty years, because that number had symbolic signification. “In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah” (II Sam. 5: 1-5).

“And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither” (II Sam. 5: 6). What it means is that you can’t enter and overcome the Jerusalem of the flesh until you see that it is nothing but “blind” and “lame.” You can’t capture the Jerusalem which is of the flesh until you understand Zion—until you see that Life is in and of Spirit. Zion was the exalted city, the high place, and it is the inspiration of Life that exalts our thought. Mrs. Eddy’s definition of “Zion” gives the sense of both Life and Spirit: “inspiration” indicates Life, and “spiritual strength” indicates Spirit.

“Nevertheless David took the strong hold of Zion: the same is the city of David . . . And David went on, and grew great, and the Lord God of hosts was with him” (II Sam. 5: 7, 10). David was the symbol of the uniting of the male and the female. He gave a clear sense of generic man, which we must have, because, as Mrs. Eddy says, generic man is her successor, and will “lead on the centuries.”

David Defeats the Philistines: Life as Soul

In verse 11 we come to the tone of *Life as Soul*, which we have epitomized thus: David is identified as the father and saviour of Israel. David’s mission is now identified in a clear and beautiful way.

Look for a moment at the sequence in this tone of Life. In Life as Mind we saw that the law of Life demands life: two of Ishbosheth’s officers thought they had done something good in slaying him, but David saw otherwise—he knew that the law of Life is a spiritual law, and demands that men shall live, not that they shall die. Government to-day is mostly concerned with protecting men’s lives, and the central point of world government has become the prevention of wholesale loss of life. It is never right to hope that somebody will die. If you begin to hope that somebody will die, you are letting death into your own thought, and you frequently have to pay the price.

Then, in the tone of Life as Spirit, we saw that true individuality

distinguishes between Jerusalem and Zion. When you understand the law of Life, and you see that it is inexorable, you can begin to separate between spiritual Life and so-called physical life. Then, as you do that, you will be identified as the father and saviour of Israel, and Israel is that state of thought which is seeking to be Godlike. Thus you arrive at the sense of Life as Soul.

“And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons; and they built David an house.” In the development of these tones, the writers jump from one incident to another; considered historically, they could not have been very important even at that time, nor would they be of any practical relevance to us to-day, but the important thing is the sequence of spiritual ideas that they present. “And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel’s sake” (II Sam. 5: 11, 12)—there you see a clear combination of Life, which exalts, and Soul, which identifies.

“But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of it, and went down to the hold . . . And David inquired of the Lord, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the Lord said unto David, Go up: for I will doubtless deliver the Philistines into thine hand”—the record is that David frequently “inquired of the Lord,” and it symbolizes that he waited in thought on Principle, as you and I do when we have to make what seem to us very important decisions as to what we should or should not do. As we wait in thought on Principle, a certain sense develops, and experience has taught us that that tells us the right way to go. In those days they would “inquire of the Lord,” “wait on the Lord,” while you and I say that we turn to our Principle. “And David came to Baal-perazim, and David smote them there, and said, The Lord hath broken forth upon mine enemies before me, as the breach of waters”—the sense of Life. “And there they left their images, and David and his men burned them” (II Sam. 5: 17, 19–21).

“And the Philistines came up yet again, and spread themselves in the valley of Rephaim. And when David inquired of the Lord, he said, Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees. And let it be, when thou hearest the sound of a going in the tops of the mulberry trees,—when thought is exalted,—“that then thou shalt bestir thyself: for then shall the Lord go out before thee, to smite the host of the Philistines”—when thought is exalted, then Principle will demonstrate itself. “And David did so, as the Lord had com-

manded him; and smote the Philistines from Geba until thou come to Gazer" (II Sam. 5: 22-25).

The tone of Life as Soul ends there, and remember that we epitomized it like this: David is identified as the father and saviour of Israel. He saved them from the Philistines, their great enemy and a factor which always tried to destroy the spiritual idea in Israel.

David Brings the Ark to Jerusalem: Life as Principle

Chapter 6 illustrates the tone of *Life as Principle*, which we summarized thus: David realizes that neither the Ark nor his own personal selfhood matter—Principle alone counts.

Watch the order in the development of this story: first the law of Life demands life, then true individuality distinguishes between Jerusalem and Zion—as you have a sense of the law of Life, demanding life, you are able to separate between spiritual Life and so-called physical life. The outcome of that separation is that you identify yourself as a father and saviour—you are enabled to overcome the mortal sense of things. Then Life as Principle shows you that Principle is the only thing that matters.

"And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the Lord of hosts that dwelleth between the cherubims. And they set the ark of God upon a new cart . . . and Uzzah and Ahio, the sons of Abinadab, drove the new cart"—the Ark hasn't been mentioned for a long time now. The historical writers indicate that the Ark couldn't be brought to Jerusalem until the Philistines had been completely conquered.

"And when they came to Nachon's threshing floor, Uzzah"—which means "strength"—"put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God" (II Sam. 6: 2, 3, 6, 7). That story illustrates the fact that you can't touch that which the Ark symbolized except through spiritual means.

"And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me? So David would not remove the ark of the Lord unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite. And the ark of the Lord continued in the house of Obed-edom the Gittite three months: and the Lord blessed Obed-edom, and all his household. And it was told king David, saying, The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of

God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness”—when we come face to face with the fact that we can only accomplish our aim through spiritual means, we sometimes try to sidestep the issue; but after a while we find out that the other fellow, who has adopted spiritual means, is being blessed by that, and so we see that we had better start again on the right basis. David was beginning to see that it was not the symbol of the Ark, nor his own person, which mattered, but that what really mattered was that everything should be done according to Principle, and according to the method of Life—of exalted thinking. “And it was so, that when they that bare the ark of the Lord had gone six paces, he sacrificed oxen and fatlings” (II Sam. 6: 9–11, 12, 13)—he was still influenced by fear.

“And David danced before the Lord with all his might; and David was girded with a linen ephod. So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet. And as the ark of the Lord came into the city of David, Michal Saul’s daughter looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart” (II Sam. 6: 14–16). David then made offerings before the Lord, and he blessed the people, and gave them all food and wine. When he returned to his house, he was met by his wife, Michal, who heartily disapproved of his wild and apparently obscene dances. David insisted that he was dancing before the Lord, who had made him ruler over the united kingdom of Israel, and therefore strongly refuted the suggestion that he had done anything wrong. The last verse of the chapter reads, “Therefore Michal the daughter of Saul had no child unto the day of her death.” Neither pride nor personal sense can understand the laying down of the mortal concept, and therefore they never bring forth real fruit.

The House of David Established Forever: Life as Life

In Chapter 7 we come to the tone of *Life as Life*, which we have epitomized in this way: David sees that all true individuality is eternal, and needs no material symbol. This is a very clear and lovely tone. David has the idea of building a house for the Lord, and then the inspiration comes to him that God will build a house for *him*. David’s house, which God built for him, was an eternal house. His son, Solomon, built a house to God soon afterwards, but of course the Temple was destroyed—it *didn’t* last forever.

“And it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies; that the

king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. And Nathan said to the king, Go, do all that is in thine heart; for the Lord is with thee" (II Sam. 7: 1-3). We people are trying to build the new Church, the Church Universal and Triumphant, and that Church exists in the individual understanding of God; and as that understanding is practised and demonstrated in human experience, we shall have "a building of God, an house not made with hands, eternal in the heavens." But always remember that the real Church can only be built spiritually. Every step we take that is based only on human reasoning will have to be retraced: it won't come to anything, and it will impede the idea which we love and are striving to establish. Every step we take through spiritual Science, through the Science of Christianity, will help to build that idea.

Nathan had told David to go ahead with his idea of building a house for the Lord, but now he sees that he has to go back on that: "And it came to pass that night, that the word of the Lord came unto Nathan, saying, Go and tell my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle" (II Sam. 7: 4-6). Nathan was told to tell David that the same God who brought him from the sheepcote to be ruler over His people, who overcame his enemies and gave him a great name, would give Israel a safe place to dwell in, and would look after all their interests.

Then Nathan went on to say, "Also the Lord telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him,"—remember the fifth Beatitude, "Blessed are the merciful: for they shall obtain mercy,"—"as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever" (II Sam. 7: 11-16). Here you have the sense of eternity, which is continually brought out in this tone. Also you see that David represented the individualization of the fatherhood of God—a sense of Life as Life.

"According to all these words, and according to all this vision, so did Nathan speak unto David. Then went king David in, and

sat before the Lord, and he said, Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God?" (II Sam. 7: 17-19)—there is the idea of eternity again. It is so necessary that we realize what eternity means, because we've got to overcome the belief of time and age and death. I assure myself every day that I was never born in matter, that I don't live in matter, and that I can't die because of matter. If the infinite is eternal, and we are included in the infinite, then we must live in eternity. The Scripture says, "With long life will I satisfy him, and shew him my salvation." Time is being overcome to a great extent in our world, but through spiritual sense we can eliminate time altogether. The Christian Scientist who works every day to know that he lives in eternity is very wise.

"And what can David say more unto thee? for thou, Lord God, knowest thy servant. For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them. Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemest to thee from Egypt, from the nations and their gods?" (II Sam. 7: 20-23).

You know, most of us haven't a very clear sense of what the fatherhood of God means, but a very wonderful sense of it is brought out here. Mind is the parent Mind, but that sense expands when your thought rises to the understanding of Life, Truth, and Love, and then Life gives you the full sense of fatherhood, which is creative, Truth gives you the full sense of sonship, which is factual, and Love gives you the full sense of motherhood, which is all-encompassing and all-fulfilling. Jesus was constantly emphasizing the fatherhood of God, and Mrs. Eddy certainly had a marvellous sense of it, but many of us do not seem to realize the significance of it. Fatherhood means eternity—it means more than a creative sense. Fatherhood means permanence, it maintains all things permanently. Even in human experience it is the father who establishes the house, and looks after all the interests of the house and family. So you can see how important it is that we should have a fuller understanding of the fatherhood of God.

The tone of Life as Life is illustrated here as fatherhood individualized. David saw that "in my Father's house are many mansions."

He saw that he didn't have to build a house to God, but that God would establish his house forever. The house symbolizes sonship, and true sonship lies in possessing the Mind of Christ. You will see a very wonderful sense of fatherhood in this chapter if you give the time to studying it.

"For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, Lord, art become their God. And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said"—David saw eternity. He saw the eternal Father. Life means fatherhood and individuality, and we shall never have true individuality until we understand the divine fatherhood. "And let thy name be magnified for ever, saying, The Lord of hosts is the God over Israel: and let the house of thy servant David be established before thee. For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee. And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant: therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever" (II Sam. 7: 24-29). What a beautiful story it is of how David saw what the fatherhood of God would do for him and for his seed.

For true government you must have fatherhood, you must have sonship, and you must have motherhood, because government involves relationship, and the only real relationship is the reflection of the one relationship of the infinite Being who in Himself is Father, Son, and Mother. That one relationship of divine Principle—Life, Truth, and Love—demonstrates itself as the government of fatherhood, the government of sonship, and the government of motherhood. That includes all true relationship. I do ask you to take that chapter and think it out for yourself, because it gives such a full sense of fatherhood. Remember how we epitomized this tone of Life as Life: David sees that all true individuality is eternal, and needs no material symbol. In this tone the fact is illustrated that the fatherhood of God individualizes, multiplies, exalts, and makes immortal and eternal.

Paul points such a striking contrast between the "house not made with hands, eternal in the heavens," which never passes away, and the "earthly house" with its poverty and its burdens. He says, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal

in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (II Cor. 5: 1-4).

TALK No. 46

(December 14th, 1948)

II SAMUEL—II

I want to remind you of something which Mrs. Eddy once wrote: "Christian Scientists are fishers of men. The Bible is our sea-beaten rock. It guides the fishermen. It stands the storm. It engages the attention and enriches the being of all men" (My. 295 : 17-20). I am perfectly certain that we would miss the way either if we ceased to study the Bible or if we merely read the Christian Science textbook and did not study it. I don't believe that anybody can understand the textbook in its fulness without the Bible, or understand the Bible without the textbook. We need both.

When we began studying the Bible in earnest, it undoubtedly brought a new richness and depth and consecration to our outlook as Christian Scientists. We began to use the key to the Scriptures which Mrs. Eddy has given us. To-day one can see how the wealth of this study is beginning to fulfil itself, and how men and women's thinking and lives are being changed by it. I know that this study of the Bible will continue and develop throughout eternity, and it is our business to see that it does.

Manhood Is Government

You know, the problems we are facing in the world to-day may be reduced to the question of true manhood. For instance, take the resolution which the United Nations assembly have passed in Paris, that all men are born free and have equal rights. That resolution is an acknowledgment of the claims of true manhood, and the questions which the assembly are considering are questions of government. Government *is* manhood. This whole problem of government that we have in the world is really a question of manhood, because manhood involves relationship.

God is divine Principle, Life, Truth, and Love. Principle has an ideal or Christ; Principle says of itself, "I am Life, I am Truth, I am Love." Principle's ideal of itself is focused as Truth or Christ, and that ideal is made manifest as infinite individual spiritual ideas. Man is all those ideas considered as one compound idea.

Man is the consciousness of all ideas reflecting each other in perfect harmony and system from everlasting to everlasting. Remember that, according to human belief, we are now in the sixth thousand-year period, the period of manhood. That is why Mrs. Eddy wrote: "I did say that a man would be my future successor. By this I did not mean any man to-day on earth. Science and Health makes it plain to all Christian Scientists that the manhood and womanhood of God have already been revealed in a degree through Christ Jesus and Christian Science, His two witnesses"—the manhood and womanhood of God were to some extent revealed all the way through the Scriptures, in Abraham and Sarah, in David, and so on, but they were focused in Christ Jesus and Christian Science. "What remains to lead on the centuries and reveal my successor, is man in the image and likeness of the Father-Mother God, man the generic term for mankind" (My. 346 : 27-5). When Mrs. Eddy uses the term "generic man," she means all the men and women of God's creating, and the relationship and reality, the identity and individuality, of man considered generically, and of course that is infinite.

Principle is infinite. If Principle had any two ideas that were alike in any way at all, then Principle would have duplicated and it would not be infinite. Manhood, therefore, must be essentially individual. No two of God's ideas are alike in any way. Each one is different in form, outline, colour, quality, quantity, tangibility, and in every way. Every one of God's ideas is infinite in nature, infinite in identity, in individuality, and in every way that you can think of. Unless you understand individuality, you have no manhood. A true sense of individuality leads you to the collective point of view,—the viewpoint of the compound idea man,—and that leads to the universal outlook, which shows you the idea forever in its Principle.

We shall have no true government except in so far as we understand man. As each one of us understands man, that will bring about right government, and nothing else will. You only understand man in the proportion that you understand God, because man is God's idea, and what you know about God is man. As you understand the nature of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and how the infinite ideas that express Mind, Spirit, Soul, Principle, Life, Truth, and Love combine as the Word, the Christ, Christianity, and Science, in that proportion you are man in God's image and likeness. Men may build up political systems as much as they like, but nothing in all the world will bring right government, scientific government, but the spiritual understanding of God, and that is manhood.

So suppose your life is such that you cannot go around and present Science to the other fellow, but you can think spiritually, then you are doing the one thing which is worth while. You are acquainting yourself with God, and that is the one thing which really matters.

The story of the Books of Samuel is the most wonderful story of how with the Israelites the advancing spiritual idea—the concept of Jahweh, monotheism—was developing itself, was bringing the right idea of God and man through the “chain of scientific being reappearing in all ages” (S. & H. 271 : 2-3). As we have seen, Moses was both prophet and ruler, and Moses was followed by Joshua, who was also both prophet and ruler; then came the Judges, who were just rulers, and for the time being prophecy seemed to lapse. But then it reappeared in a lovely way as Samuel, and prophecy began to stand right apart from government and from priesthood, as it did throughout the fourth period with such men as Amos, Hosea, Isaiah, and Jeremiah, who were all men called of God—not appointed by any organization, nor told by anybody what they should do, but called by God and obedient to God. Because the age was not ready for prophecy in its full appearing, prophecy had to develop alongside kingship and priesthood.

With the coming of Jesus, prophecy appeared in its fulness, but later the spiritual significance of his mission was buried in religious organization. So for centuries there was persecution of the spiritual idea wherever it appeared. That was really persecution of prophecy, and persecution of prophecy is persecution of man and of true government (the government of Principle made manifest as its idea, truth or manhood). And so to-day if we want right government, let us understand manhood, let us understand the right idea of God, which is manhood.

A Summary of the Books of Samuel

This story of the Books of Samuel is a great story. It starts, as you remember, with the tone of the creative Mind; prophecy was born. You all know Mrs. Eddy's definition, in part, of “Prophet” as “disappearance of material sense before the conscious facts of spiritual Truth” (S. & H. 593 : 4-5)—the appearing of manhood. Then in the tone of Spirit was introduced Jonathan, the moral, and prophecy began to develop through those qualities which are the fruit of the Spirit—“love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.” In this tone too David, the spiritual, was anointed king. Then in the tone of Soul we saw the safety of David, and the identification of prophecy in David

as a symbol of the spiritual. In the tone of Principle a better sense of government was made manifest. Then in the tone of Life the system of government was individualized as David, the symbol of the spiritual. In the tone of Truth, we shall see manhood preserved and victorious. Finally, the climax of the whole story is that manhood is found in divinity.

I am more and more struck by the fact that if these records in the Bible are not for the purpose of symbolizing divine metaphysics in its absolute system and Science, they are just insignificant little stories of sex and tribal warfare and individual animosities. It is really pathetic to see the various attempts made to explain a book like Samuel from a historical point of view. Almost every verse, the historians say, has become misplaced and should have been inserted somewhere else. But it is now evident that the great prophets of Israel took their material and arranged it in a certain way in order to symbolize a sequence of spiritual ideas.

You remember that we ended last time with the tone of Life as Life, where we had the story of how David desired to build a house for the Lord, and then it came to him that he couldn't build a house for God, but that God had built a house for him, and that that house was for ever—it was eternal, it was consciousness.

David's Conquests : Life as Truth

We come now to *Life as Truth*, and here the writer gives a very clear sense of how government, individualized as David, began to manifest itself as overcoming. We have summarized this tone as the dominion of individual manhood. Truth is always the victor.

“And after this it came to pass, that David smote the Philistines, and subdued them . . . And he smote Moab, and measured them with a line,”—with the straight line of Spirit, which is the order of the Word,—“casting them down to the ground; even with two lines measured he to put to death,”— the “Yea, yea” and the “Nay, nay” by which Truth establishes its own idea and destroys error,—“and with one full line to keep alive”—the fulfilment of Love, which precludes any opposite. “And so the Moabites became David's servants, and brought gifts” (II Sam. 8 : 1, 2).

David then fought against a king named Hadadezer, which means “mighty is help,” and gives the sense of help on a human basis. David gained a great victory over him, and also over the Syrians, when these came to the aid of Hadadezer. All these victories showed how “the Lord preserved David whithersoever he went;” Life as Truth always operates to preserve. Moreover, “David gat him a name when he returned from smiting of the

Syrians;" that name was manhood, and it is the highest name you can ever be given, because it signifies the man of God's creating. "Beloved, now are we the sons of God."

Verse 15 reads, "And David reigned over all Israel; and David executed judgment and justice unto all his people." Think what this "judgment and justice" meant to those people; they had been engaged in almost constant warfare with the Philistines, the Ammonites, the Amalekites, and so on, and they endured Saul's misgovernment, and now there came this sense of manhood, this sense of kingship, which settled all questions, brought all enemies into subjection, and was preserved by the Lord under all circumstances. Could you conceive of a better sense of Life as Truth, of individualized manhood, exalted manhood, inspired manhood, the eternality of manhood made manifest? It epitomizes Life as Truth perfectly, and it was introduced by the prophetic writers for that purpose.

Manhood is the ability to understand Truth infinitely, scientifically, metaphysically, and systematically, and through that understanding to meet and destroy error. It is that consciousness which can understand the ideas of God in universal being, and then use that understanding in its Science and its metaphysics to analyze, uncover, and annihilate error, and so make material sense disappear "before the conscious facts of spiritual Truth." That state of consciousness is both government and manhood. If in our world to-day mankind generally understood the facts of Science so that they used them, so that they applied these infinite facts or ideas of divinity to the analysis, uncovering, and annihilation of error, do you think that the forces of error so prevalent to-day, which are making men misunderstand each other, hate each other, destroy each other, rob each other—do you think that they could operate? Of course they couldn't. They are operating to-day because there is so little true sense of manhood or of government, and therefore no prophecy, no "disappearance of material sense before the conscious facts of spiritual Truth." What the world needs so much is manhood, and that will bring true government, the consciousness of divine ideas all revealing God and all combining to glorify God. David here illustrates wonderfully the individualization of the dominion of manhood and government.

David's Mercy to Mephibosheth : Life as Love

So we come to *Life as Love*, and this too is a very wonderful tone. Remember, David was working out individually a true sense of government and manhood and prophecy, a sense of "the disappearance of material sense before the conscious facts of spiritual

Truth." We have been seeing all the way through how that sense originated, how it was developed, identified, and then established in government, and now we are seeing it individualized in David.

In connection with this tone, remember that Mrs. Eddy says, "The ideal woman corresponds to Life and to Love" (S. & H. 517 : 10), and also that the fifth Beatitude is "Blessed are the merciful: for they shall obtain mercy." Both those statements are beautifully illustrated here. You will see that David's action was the exact opposite of the custom in those days in the East, when the accession of a new dynasty was usually the signal for the wholesale slaughter of everybody who stood in the way or was in any way connected with the old régime.

"And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake? And there was of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he. And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him?"—notice that it says "the kindness of God." The grace of God, "the kindness of God," is true manhood and womanhood, God's highest ideas. "And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet" (II Sam. 9 : 1-3).

David then sent for this man, whose name was Mephibosheth. "Now when Mephibosheth,"—which means "utterance of God,"—"the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant! And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually" (II Sam. 9 : 6, 7). That is a lovely sense of Life as Love, of the true man, whose highest aspect is womanhood.

"And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?"—in those days the lame or halt or deformed were just anathema. "Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house. Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants" (II Sam. 9 : 8-10)—"fifteen sons" symbolizes his sense of the "three" of identity and the "five" of individuality, as we

have often seen, and “twenty servants” symbolizes his sense of the man and woman of God’s creating made manifest in the flesh.

“Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king’s sons . . . And all that dwelt in the house of Ziba were servants unto Mephibosheth. So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king’s table; and was lame on both his feet” (II Sam. 9 : 11-13). David’s mercy in that incident gives a beautiful sense of individual manhood fulfilled in womanhood, which is the highest pinnacle of manhood. “Blessed are the merciful: for they shall obtain mercy” is the fifth Beatitude, and it really summarizes that highest sense of manhood. Mrs. Eddy says, “Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God’s own likeness, and this correct view of man healed the sick” (S. & H. 476 : 32-4).

The Nature of True Manhood

Now we come to the whole tone of Truth, which gives a much fuller sense of manhood. Here the manhood which we have already seen in David is made very much more manifest. It is no longer just individual, because it now becomes collective, and there is a much wider and fuller sense of manhood.

If we people understood the nature of God, and reason and revelation coincided, we would see that because God is Mind, man must be of the nature of idea. Mind never created anything but idea,—idea living in the realm of light, of creation, of power, action, wisdom, intelligence, and law. If we understood the nature of God as Spirit, we would see that that idea is always substantial, that it is always good, that it always lives in divine order, that it is always at the point of birth and development, that it is always pure and undefiled, that, because it is of the nature of Spirit, it must be of the nature of reflection, which means that it has nothing unlike its original. If we understood that God is Soul, we would see that that idea must always be identified with its Principle, that it is always sinless and incorporeal, that it is always safe, always sanctified, always saved, that it always has the joy and bliss and freedom of Soul, the balance and the calm of Soul. If we understood the whole nature of God in this way, we would always be able to reason about the nature of man, and that is the only way of salvation.

You can never reason intelligently from any basis except from God, the divine Principle of the universe, which, as Mrs. Eddy says,

“must interpret the universe” (S. & H. 272 : 28–29). The minute you begin to reason from human experience you are all at sea. It is pantheism which starts to reason from the human, and which seeks to find cause in effect. You must find idea in Principle; it is no good looking for Principle in idea. As you begin to reason from God, you behold man and you are man. In the proportion that you behold man you are man. Now, what is man? He is idea,—idea of power, intelligence, wisdom, law, substance, good, and so on. As you understand man, true prophecy and true government develop individually, collectively, and universally; you see the “disappearance of material sense before the conscious facts of spiritual Truth,” and you realize the government of Principle.

All we shall ever do that is worth anything, all we shall ever do for ourselves or mankind, will be accomplished through what we know of God—and this is man. If we are wise, we shall seek day by day to know more of God’s man, and with the understanding of that man we shall overcome this material corporeality, which is the exact opposite of man. There is nothing in the world so unlike man as this material corporeality. If the carnal mind could have made something more unlike man, it would have done so. Mrs. Eddy calls the body “a sensuous, human concept” (S. & H. 177 : 13–14). Man is infinite; what we call man is finite. Man is inorganic; what we call man is organic. Man never begins; what we call man is born. Man doesn’t live in matter, man doesn’t hate, steal, sin, he isn’t greedy or selfish, he doesn’t die; it is mortal and material man, so-called, who is and does all those things.

It is true that because of the Christ-idea we sometimes see a semblance of the spiritual idea in the flesh, but it is always in spite of mortality, and never because of it. There is more devilishness—more hate, jealousy, envy, murder, lust—in mortal man than there is in anything else. It is the grossest human concept. We shall never have true prophecy, or true government, or true manhood, until we face these facts, and until we begin to deal with the devilishness in ourselves as mortal man. We can deal with mortal man only through the man of God’s creating,—through true prophecy, through true government (the operation of Principle), and through true manhood (the idea of Principle). It is high time we took the gloves off and faced facts. The only way to gain heaven is to get rid of this material concept miscalled man through putting on the “new man.” In that process the false concept may seem to become a little better to inspired thought, but you can’t make the mistake that $2+2=5$ better—you can only get rid of it. So all we can do with mortality is to make it disappear before the facts of immortality. “That which is born of the flesh is flesh; and that which is

born of the Spirit is spirit." You can never mix them, no matter how hard you try: it's an utter impossibility. The appearing of the Christ-idea in thought as true manhood involves the disappearing of materiality, and we call that healing and salvation and improvement, but it isn't a process of making the mortal better, but of making it less mortal before the appearing of the Christ-idea. Mortality must disappear, and thank God it must. That's the only way.

War with the Ammonites : Truth as Mind

So we come to *Truth as Mind*, where Truth conquers and destroys error. Mind always conquers, and in Truth as Mind we see manhood conquering and destroying error. Manhood begins to conquer error through power, law, intelligence, light.

David sent ambassadors to condole with the king of the Ammonites on the death of his father, but they were taken for spies and grossly insulted. A war thereupon ensued. The Ammonites hired a large army of Syrians to help them. David sent against them Joab and "all the host of the mighty men."

Now just take this story and see it in terms of ideas. As you begin to realize that you are man in God's image and likeness, you find it difficult to be on friendly terms with the mortal. The battle is on—you can't escape it. You find that there is something in your make-up which you have to conquer, and you see that you have to use your sense of divine manhood to conquer it, and that you have to use it through intelligence, wisdom, law, power, and action. The minute you begin to use that, mortal mind tries every trick it knows to defeat you. It says to itself, "All that fellow wants to do is to destroy me," and so the battle is on.

"When Joab saw that the front of the battle was against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians:"—that was the intelligent thing to do, because he realized that the Syrians were the better soldiers:—"and the rest of the people he delivered into the hand of Abishai his brother, that he might put them in array against the children of Ammon. And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee. Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth him good" (II Sam. 10: 9-12). Remember that the Hebrew prophets used every incident to teach men more of the nature of God. As we have studied the Bible, we have seen how they used Adam, Noah, Abraham, Jacob, Joseph,

Moses, wanderings in the wilderness, the sun, the moon, and the stars, sheep, cattle—we have seen how they used them all as symbols of spiritual facts. In Isaiah and Jeremiah we see how the neighbouring nations are used to symbolize the workings of error, and here we find the same thing. Remember that we are seeing what Truth as Mind means and how we can use it.

“And Joab drew nigh, and the people that were with him, unto the battle against the Syrians: and they fled before him. And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem. And when the Syrians saw that they were smitten before Israel, they gathered themselves together” (II Sam. 10 : 13-15). When you have used Truth as Mind—when you have felt the grace of God, which is true manhood, and it has operated as wisdom, intelligence, light, power, and action—to overcome something that you have to fight in yourself, you may find that mortal mind won’t accept its licking at once, but will renew its attack, generally through fear.

“And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam . . . And the Syrians fled before Israel; and David slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there. And when all the kings that were servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more” (II Sam. 10: 17-19). The Syrians were called in to help the Ammonites, but no matter what mighty forces mortal mind calls to its aid, victory comes through Truth operating as Mind. If we use true manhood operating as the light and wisdom and intelligence of Mind, we too can overcome, and there is plenty we have to overcome.

Suppose you see Truth as Mind, manhood or Christhood operating through power and intelligence and wisdom and law, then you will use that sense to correct all that is unlike Truth operating as Mind. Remember that $5 \times 5 = 25$ is true, but it won’t correct $6 \times 6 = 30$ —you must use the specific counterpart. You may have a problem to-morrow to work out. It may be a lie about manhood or a belief of non-intelligence or lack of power; if so, you would turn to Truth as Mind, you would begin to know all that is true about Christ, health, standard, form, and you would see it operating as Mind, as light, as power, and so on.

The spiritual culture of Christian Science is definite beyond words. When I start considering any of the books of the Bible, I generally begin by reading the book all the way through and

seeing its complete design, but with I and II Samuel I decided that I would just feel my way as I went along. As it is ordered, I knew that I would recognize the tones as I went through it. The great majority of the tones are so clear that I just couldn't help seeing them.

David and Bathsheba: Truth as Spirit (1)

So we come to *Truth as Spirit*, and the tone changes completely. We have summarized it like this: The substance and order of true manhood is defiled when the light of purity is sacrificed. This is illustrated through the story of David and Bathsheba. Now, why should this sudden change take place from the sense of complete overcoming and of the preservation of manhood to that of impurity and defilement in the story of David and Bathsheba? Was it just chance? Not at all. These stories have their ordered position at this point just as definitely as a fresh theme has its place in the development of a musical composition.

David played a pretty low trick in order to get what he wanted, but his humility enabled him to win through. Immediately after this the writer introduces the story of Amnon, who seduced his half-sister, and the story of the vengeance taken by Absalom for this crime. So you see that with David the situation was saved, but with Amnon and Absalom, who had no humility and no repentance, the outcome was devastation.

“And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah”—Rabbah was the Ammonites’ capital. “But David tarried still at Jerusalem” (II Sam. 11 : 1)—his men were out overcoming the Ammonites, but David was still in the city, and that was why he was caught out. You remember Mrs. Eddy’s definition of Jerusalem, the mortal sense of which reads in part: “Mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride; sensuality; envy; oppression; tyranny” (S. & H. 589 : 12–15).

“And it came to pass in an eveningtide,”—when thought was a little tired and not clear,—“that David arose from off his bed, and walked upon the roof of the king’s house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. And David sent and enquired after the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?” (II Sam. 11 : 2, 3). “Bathsheba” means “daughter of the oath,” and “Uriah” means “light of Jehovah.”

Uriah seems to have been a very worthy character. Remember that Truth as Spirit is the calculus of true manhood, and I feel so sure that the prophets were here uncovering how time and time again we miss the way through sensuality, and destroy the Uriah in our own experience—that is, how we often and often destroy the “light of Jehovah,” our spiritual sense.

“And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house. And the woman conceived, and sent and told David, and said, I am with child” (II Sam. 11 : 4, 5).

David Brings About Uriah’s Death : Truth as Spirit (2)

“And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David. And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered. And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king’s house, and there followed him a mess of meat from the king. But Uriah slept at the door of the king’s house with all the servants of his lord, and went not down to his house. And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thine house? and Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing” (II Sam. 11 : 6-11). David’s idea was to make Uriah go down to his wife, so that it might be presumed that he was the father of the child, but Uriah, who represents the “light of Jehovah” in each one of us, will not do that kind of thing—spiritual sense can never be fooled. Remember, the Uriah whom David afterwards sacrificed was the “light of Jehovah” in his own thinking. You and I so often sacrifice the Uriah in ourselves because of our sensuality—we want the Bathsheba.

“And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow. And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.” David couldn’t deceive his spiritual

sense, and so he just put it to sleep. "And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. And the men of the city went out, and fought with Joab; and there fell some of the people of the servants of David; and Uriah the Hittite died also" (II Sam. 11 : 12-17). See how mortal mind will strive to destroy the Uriah in us, that "light of Jehovah." Here the whole effort of mortal mind was to destroy the purity of manhood. Because he had humility, David eventually overcame this backward step of yielding to temptation.

Remember, we are considering Truth as Spirit, and that entails the purity of Spirit. Manhood demands absolute purity. You can't be man unless Spirit is supreme in your thought, unless the values of Spirit—the good, the substance, the reality, the order, the development, and the fruit of Spirit—are uppermost in your thought. All through this tone of Truth we shall see David's struggles, and it symbolizes the struggles we all have in our efforts to demonstrate manhood—struggles with all that is unlike Mind, Spirit, Soul, Principle, Life, Truth, and Love.

The story goes on that Joab instructed the messenger whom he sent to David to tell the king that Uriah had been killed. David, when he heard the news, sent word back to Joab: "Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it." The chapter ends: "And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord" (II Sam. 11 : 25-27).

So there we have the story of how David seemed to fall away from the standard of Truth as Spirit,—the order, the substance, the reality, and the purity of true manhood. We all destroy our own Uriahs, our spiritual vision, and we think that we get away with it, but we don't. Because Truth is Spirit, because manhood is forever made manifest as a divine infinite calculus of ideas, we can never really get rid of our spiritual vision. There is infinite order in the calculus of Spirit, and that order is inescapable. It involves the purity and substance of Spirit, it demands constant development, and it never goes backwards. And so, even if we sacrifice our Uriah because we want Bathsheba, like David we shall eventually be able to save the situation.

Nathan's Parable : Truth as Soul (1)

Now we come to the tone of *Truth as Soul*, and we have summarized it like this: "Blessed are the meek: for they shall inherit the earth." David acknowledges his sin of sex and repents, and so he can identify the gender of true manhood as Solomon. Amnon is unrepentant, and so he cannot identify himself with the true gender of manhood. An interesting comparison is drawn between David, who saw and repented of his mistake, and his son Amnon, who was similarly tempted by sex, but whose unrepentant attitude just brought forth suffering and devastation. There is a strong sense both of the destruction of the tares and also of the gathering of the wheat into the barn, and the whole tone is of manhood. The destruction of the false sense of manhood and the saving of the true sense is what took place with David.

"And the Lord sent Nathan unto David"—Nathan was a prophet, and in those days it seems that the prophet was the one man who could tell the truth and who did tell the truth at all times and under all circumstances. To-day we still need prophets. "And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him" (II Sam. 12 : 1-4). Sometimes that happens to us. We have a mass of materiality in us, and just a little spiritual sense,—a "little ewe lamb,"—and then a "traveller"—lust or hate or greed or sensuality—comes into our thoughts, and instead of sacrificing the things in our mentality which we ought to sacrifice, we sacrifice our honesty or our purity. Every one of us does that at some time or another. We don't burn the tares, but we burn the wheat, and that's bad business.

"And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die: and he shall restore the lamb fourfold,"—he shall restore it to the calculus of reality,—"because he did this thing, and because he had no pity. And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy

bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon" (II Sam. 12 : 5-9).

Truth as Soul means that which makes manhood definite, that which identifies manhood. If you are striving to find true manhood, and you understand Truth as Soul, then that manhood will be identified in your thought. And so, even if you have sacrificed Uriah,—that which you have nourished and loved, your spiritual sense (and we do it so often),—the understanding of Truth as Soul will come to you, just as Nathan came to David, and it will identify manhood to you; it will irresistibly demand the burning of the tares and the gathering of the wheat into the barn. There isn't a day in my life when I don't know that the rule of Soul brings the fires of the Holy Ghost to my thought, and that those fires destroy sin, disease, and death, and that they destroy the misrule of material sense. I thank God for the rule of Soul which identifies manhood, the Christ-idea, and forces us to destroy the tares and to identify the true idea of manhood. It will inevitably do that, if we love the Christ-idea, as David, in spite of everything, certainly did.

So you see the value of these stories. Suppose you have attempted to destroy the Uriah in your thought, to sacrifice the one little spiritual gleam which you have in any direction, because you won't give up something material, then Truth as Soul, if you understand it, will force you to face the situation and to deal with it. Without that understanding, you would just sink further into immoral degeneracy.

"Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house" (II Sam.12: 10, 11).

David's Repentance : Truth as Soul (2)

"And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die" (II Sam. 12 : 13). Sin is its own penalty, but there is no penalty except in so far as you entertain sin. The minute you identify true manhood—remember how Jesus identified true manhood in the woman taken in adultery—the minute you identify true manhood, sin ceases to have a penalty. If you have

sacrificed Uriah, the “light of Jehovah,” in your thought, if you have fed the “traveller,” your fear and your pride, by sacrificing your “little ewe lamb,” your spiritual sense, but you are in earnest, then the situation will be reversed, and the Lord will “put away thy sin.” Truth as Soul will redeem the situation and translate it out of material sense into spiritual fact—it will exchange “the objects of sense for the ideas of Soul” (S. & H. 269 : 15-16).

“Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die. And Nathan departed unto his house. And the Lord struck the child that Uriah’s wife bare unto David, and it was very sick. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died”—the error was fulfilled in that it destroyed itself. “And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?” (II Sam. 12 : 14-18).

“But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead. Then David arose from the earth, and washed, and anointed himself, and changed his apparel,”—he translated the situation,—“and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, that he did eat. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive;”—so long as the belief of sin and its effects remained, so did the belief of penalty;—“but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me” (II Sam. 12 : 19-23). David’s salvation lay in the fact that he saw that the grace of God and the identity of manhood can save any situation, although the outcome of sin is inevitably destroyed. He didn’t know enough to save the child, but he realized that there is no situation which cannot be saved. He identified true manhood in spite of his sin. Remember that Soul both destroys the tares and gathers the wheat into the barn.

“And David comforted Bathsheba his wife, and went in unto

her, and lay with her: and she bare a son, and he called his name Solomon;"—"Solomon" means "peace;"—"and the Lord loved him. And he sent by the hand of Nathan the prophet: and he called his name Jedidiah, because of the Lord" (II Sam. 12 : 24, 25)—"Jedidiah" means "beloved of the Lord." The theory is that Nathan was entrusted with his spiritual education.

The account of the siege of Rabbah is now resumed. You remember how David had remained in Jerusalem when he ought to have been in the field. Here he redeems that mistake: "And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters. Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name. And David gathered all the people together, and went to Rabbah, and fought against it, and took it" (II Sam. 12 : 27-29).

I want you to hold in thought how David's understanding of Truth as Soul redeemed his mistake for him. You know, all of us make the most grievous mistakes time and time again. When some difficult situation arises, we betray our spiritual sense, instead of trying to work out the problem through Uriah, the "light of Jehovah," instead of developing that light, instead of identifying our manhood; we try to work it out by using human ways and means, and of course we fail. But however badly we fail, we can always redeem our failure, because of the divine fact of Truth as Soul, because the manhood of Truth is infinitely identified through Soul,—Soul which restores all things,—and wherever we are, in whatever condition, we can always use that divine fact.

As you understand Truth as Mind, you will be able to overcome error; as you understand Truth as Spirit, and you let that understanding operate, it will maintain the order and the purity of manhood under all circumstances; and as you understand Truth as Soul, it will resurrect your thought, no matter what the condition you are faced with—whether it be sin, disease, or even death. In proportion as you understand Truth as Soul, it will demonstrate itself, and you will be identified as man in God's image and likeness; you will exemplify prophecy, government, and manhood, which are all three inseparable. Prophecy illustrates "the disappearance of material sense before the conscious facts of spiritual Truth," true government is the outcome of the idea found in Principle, and manhood is the idea demonstrated as Truth, and those three are all one; no one of them can be attained without the others. As you understand Principle, you will become a prophet, you will understand government, and you will demonstrate government as true manhood.

And so we are seeing this great story of Truth as Mind, which enables man to conquer, of Truth as Spirit, which maintains the order, the purity, the substance, the reality, and the good of manhood, and of Truth as Soul, which identifies manhood under all circumstances and redeems every situation, no matter what it may be.

INTERVAL

Amnon Rapes Tamar : Truth as Soul (3)

We come now to Chapter 13, and it is still in the tone of Truth as Soul, but here we have a story which illustrates the other side of the picture—the burning of the tares. I don't see how anyone could doubt that the prophets put these two stories side by side to point the contrast. On the one hand a spiritually-minded person makes a mistake and redeems it through an understanding of Truth as Soul—the wheat is gathered into the barn; and on the other hand a man without spiritual sense makes a similar mistake but can't save the situation—the tares are burned.

"And it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar;"—"Tamar" means "palm tree," and the palm was much prized by the Hebrews;—"and Amnon the son of David loved her"—"Amnon" means "upbringing," and so often it is our upbringing, our false education, that leads us astray. If we follow blindly the way that our upbringing has shown us, but that way is wrong, then we're bound to meet trouble. "And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and Amnon thought it hard for him to do anything to her. But Amnon had a friend, whose name was Jonadab, . . . a very subtil man. And he said unto him, Why art thou, being the king's son, lean from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister. And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand. So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand. Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat" (II Sam. 13 : 1-7).

Amnon then raped Tamar, and from that moment he "hated

her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone. And she said unto him, There is no cause: this evil in sending me away is greater than the other that thou didst unto me. But he would not hearken unto her. Then he called his servant that ministered unto him, and said, Put now this woman out from me, and bolt the door after her" (II Sam. 13 : 15-17). We have seen the same sort of thing happen with people who loved the idea of Science when they first saw it, but then they defiled it, and so they turned from it and hated it. Whenever you defile in your thought something that is pure and lovely and which you know to be good, the upshot will be that you will turn and hate it. If people try to use Science to gain such things as position and material wealth, they are defiling it, and when they find that it doesn't give them those things, they hate it and traduce it. They want to use Science for their own purposes, but the only thing that Science gives you is a knowledge of God. The only thing that Science gives you is spiritual sense, but spiritual sense is all that matters, and it brings health, happiness, holiness—on a spiritual basis, not on a material basis.

Absalom's Vengeance on Amnon: Truth as Soul (4)

"And she had a garment of divers colours upon her:"—this reminds us of Joseph's coat of many colours, which was also a symbol of the sevenfold aspect of God's nature:—"for with such robes were the king's daughters that were virgins apparelled. Then his servant brought her out, and bolted the door after her. And Tamar put ashes on her head, and rent her garment of divers colours that was on her, and laid her hand on her head, and went on crying. And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he is thy brother; regard not this thing. So Tamar remained desolate in her brother Absalom's house. But when king David heard of all these things, he was very wroth. And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar" (II Sam. 13 : 18-22).

Absalom's scheme for vengeance on Amnon was to invite David to come to his sheep-shearing and bring all his sons with him, which would mean that Amnon would be among them. David would not go himself, but when Absalom pressed the point, he agreed that all his sons should go.

"Now Absalom had commanded his servants, saying, Mark

ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant" (II Sam. 13 : 28). As you can see, Absalom was a bad character himself. His plan succeeded, and Amnon was killed.

It might seem from this story that Soul brings penalty and causes us to suffer, but it really illustrates the fact that when we open our thought to that which is unlike Soul, as Amnon opened his, through beastliness, it brings the devastation that comes from any form of materiality. The rule of Soul which gathers the wheat into the barn also burns the tares, because it is really one and the same process. The rule of Soul never causes anyone to suffer, but when we attempt to go against that rule, we come under the misrule of material sense, and any form of evil may then overwhelm us.

The chapter ends: "So Absalom fled, and went to Geshur, and was there three years. And the soul of king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead" (II Sam. 13 : 38, 39).

So in this tone of Truth as Soul we first have the story of how the prophet Nathan came to David and pointed out his mistake, and how David saw his sin and redeemed his mistake through an understanding of the manhood and womanhood of God's creating, and then we have the story of Amnon and Absalom, where the situation was not redeemed, because there was no true meekness and no identification of true manhood, and so the tares had to be destroyed.

The Wise Woman of Tekoah : Truth as Soul (5)

Now we come to Chapter 14, and the tone is still Truth as Soul, showing the destruction of the tares.

David's nephew Joab "perceived that the king's heart was toward Absalom," so he sent for a wise woman of Tekoah, and devised a story for her to tell David which would induce him to recall Absalom. This story was of a blood feud. The law of blood revenge, which I understand is as operative to-day in the desert as it was in David's time, demanded that the relatives of a murdered man should take vengeance on the murderer, and if he escaped, then on his nearest relative. Amnon had been murdered by Absalom, and therefore Absalom had to die, according to that law. It seems that because David didn't want this to happen, he would not at first recall Absalom after he had fled.

The minute you identify manhood, you see that all men are the ideas of Principle, and therefore that there are no divided

interests. If we could identify manhood through spiritual sense, we would never hate the other fellow. Mrs. Eddy says, "Only by admitting evil as a reality, and entering into a state of evil thoughts, can we in belief separate one man's interests from those of the whole human family" (Mis. 18 : 24-27), and so when we begin to understand Truth as Soul, we shall see that all interests are identified with the one and only interest. Mrs. Eddy quotes Hannah More as saying, "If I wished to punish my enemy, I should make him hate somebody." I don't know anything that is more horrible than hate. If you want to punish yourself, hate someone, and you will get all the punishment you can do with. Remember, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals." (S. & H. 476: 32-2). When you understand Truth as Soul, you will be able to identify manhood, to behold in Science the perfect man, and you will never hate, no matter what anybody has done to you. Until you love your neighbour, until you can identify man under all circumstances, you certainly can't identify the true man in yourself.

This is the story which the woman of Tekoa was instructed to tell David: "I am indeed a widow woman, and mine husband is dead. And thy handmaid had two sons, and they two strove together in the field, and there was none to part them, but the one smote the other, and slew him. And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband neither name nor remainder upon the earth" (II Sam. 14 : 5-7).

"And the king said unto the woman, Go to thine house, and I will give charge concerning thee . . . Whosoever saith ought unto thee, bring him to me, and he shall not touch thee any more"—a wonderful sense of manhood. "Then said she, I pray thee, let the king remember the Lord thy God, that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son"—she was asking David to do away with blood-feuds. "And he said, As the Lord liveth, there shall not one hair of thy son fall to the earth. Then the woman said, Let thine handmaid, I pray thee, speak one word unto my lord the king. And he said, Say on. And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished. For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth he devise means, that his banished be

not expelled from him" (II Sam. 14 : 8, 10-14). "Yet doth he devise means, that his banished be not expelled from him"—what a lovely sense that gives of the redemption of Soul, which is always operative. You can see the hand of the prophets of Israel all through these stories—the spiritual tones are so clear.

David suspected the work of Joab in all this, and when he asked her, the woman answered, "As thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken:"—when we understand Soul, everything is definite:—"for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid" (II Sam. 14 : 19).

Absalom Recalled : Truth as Soul (6)

"And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again . . . So Joab arose and went to Geshur, and brought Absalom to Jerusalem" (II Sam. 14 : 21, 23). David had a strong sense of true manhood,—of the ability of true manhood to overcome error, of the necessity of the purity of true manhood, and of the identity of true manhood.

"And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face"—the commentaries seem to think that David was wrong in this respect, and that because he shut Absalom out, Absalom grew bitter, but David may have been wise not to let him come back to the court. "But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him. And when he polled his head . . . he weighed the hair of his head at two hundred shekels" (II Sam. 14 : 24-26)—he was a vain man.

"So Absalom dwelt two full years in Jerusalem, and saw not the king's face"—Mrs. Eddy says, "For students to work together is not always to cooperate, but sometimes to coelbow!" (Mis. 138 : 9-10). Sometimes you can't cooperate, but you can always be Christian to the other fellow. You are entitled to your point of view, and he is entitled to his.

"So Absalom dwelt two full years in Jerusalem, and saw not the king's face. Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come. Therefore he said unto his servants, See, Joab's field is near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire"—Absalom was forcing the situation unnaturally. "Then

Joab arose, and came to Absalom unto his house, and said unto him, Wherefore have thy servants set my field on fire? And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? it had been good for me to have been there still: now therefore let me see the king's face; and if there be any iniquity in me, let him kill me. So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom" (II Sam. 14 : 28-33).

Absalom's Rebellion Breaks Out : Truth as Principle (1)

In Chapter 15 we come to the tone of *Truth as Principle*, which we have epitomized in this way: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." David's obedience to Principle in spite of difficulties is most marked, and avails much. Remember that we are seeing how David represented true manhood. Here Absalom tried to steal the government, but David worked the problem out according to Principle. David's sense of government was the operation of Principle.

"And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him"—he had the pride of life. "And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel. And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee. Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!"—Mrs. Eddy says, "The children of this world are in their generation wiser than the children of light; they watch the market, acquaint themselves with the etiquette of the exchange, and are ready for the next move" (Mis. 342 : 28-31). "And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him"—he was a Judas. "And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel" (II Sam. 15 : 1-6).

"And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord, in Hebron. For thy servant vowed a vow

while I abode at Geshur in Syria, saying, If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord. And the king said unto him, Go in peace. So he arose, and went to Hebron. But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron. And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not any thing" (II Sam. 15 : 7-11). You can see how the false sense of manhood led to all the devices of false government—deceit, spying, hypocrisy, and so on. David met the situation with the understanding that true manhood demonstrates the government of Principle—Truth as Principle.

"And Absalom sent for Ahithophel the Gilonite,"—"Ahithophel" means "foolish brother,"—"David's counsellor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom" (II Sam. 15 : 12).

David Uses Everything for the Best: Truth as Principle (2)

"And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom. And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword. And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint . . . And the king went forth, and all the people after him, and tarried in a place that was far off. And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king"—that "six hundred" is often introduced into these stories, and it symbolizes manhood. "Then said the king to Ittai the Gittite,"—the name means "living," and Ittai was a Philistine,—"Wherefore goest thou also with us? return to thy place, and abide with the king [meaning Absalom]: for thou art a stranger, and also an exile. Whereas thou camest but yesterday, should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth be with thee. And Ittai answered the king, and said, As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be" (II Sam. 15 : 13-15, 17-21). So Ittai, a Philistine, offered to serve David faith-

fully. If you are on the right road, if you are working in the way of Principle, then no matter what the difficulties may be, everything will combine to show you that you are in the right, and even the Philistine will come to your assistance.

David accepted the assistance of Ittai, and then they all crossed over the brook Kidron. David noticed Zadok the priest bringing the Ark and all the Levites along, and he told him to take the Ark back to Jerusalem; David said, "If I shall find favour in the eyes of the Lord, he will bring me again, and shew me both it, and his habitation: but if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him" (II Sam. 15 : 25, 26).

"And it came to pass, that when David was come to the top of the mount, where he worshipped God, behold, Hushai the Archite"—"Hushai" means "quick"—"came to meet him with his coat rent, and earth upon his head: unto whom David said, If thou passest on with me, then thou shalt be a burden unto me: but if thou return to the city, and say unto Absalom, I will be thy servant, O king; as I have been thy father's servant hitherto, so will I now also be thy servant: then mayest thou for me defeat the counsel of Ahithophel" (II Sam. 15 : 32-34).

Just look at the lesson that this story teaches. David was willing to accept the help of Ittai the Philistine because he saw his sincerity, but he did not want the Ark and the priests or the clever Hushai. He didn't disown them—he was going to use them to the best advantage—but he didn't take them with him. He would not work his problem out in any way except through Principle. Sometimes we have a similar experience, and then we are wise to handle it in the way that David did. Some of us are humanly capable, we are quick and intelligent, and so we attempt to work out our problems on that basis, but there are occasions when we are forced to see that nothing in the world will be effectual but prayer—prayer that is scientific. You often come to a point where you see that you can't really work a problem out on any but a spiritual basis, and you are wise if you then discard even the best human methods. At that point you realize that you can't use anything but Principle. In my own experience I have just had such a situation to work out, and I saw that I must work it out through Principle alone, that my quickness and my human capacity and intelligence were of no use, because the issue was too great.

A Summary of the Whole Tone of Truth

Let us look for a moment at this story of Truth. Truth as Mind

showed us how true manhood conquered and destroyed error. The children of Ammon, even though they enlisted the help of the Syrians, were decisively defeated.

Then, in Truth as Spirit, the substance and order of true manhood was defiled when the light of purity was sacrificed. David suffered the attempt of false manhood to destroy the purity and order of true manhood, which was developing in his thought. Then, in Truth as Soul, David acknowledged his sin of sex and repented, and so he could identify the gender of true manhood as Solomon, which means "peace;" he rose to that state of thought which demonstrates a measure of peace. Ammon and Absalom were unrepentant, and so they could not identify the true gender of manhood.

In Truth as Principle we have just seen how David's obedience to Principle in spite of difficulties was most marked, and availed much. When we go on to consider Truth as Life, we shall see how David was preserved and supplied in the most complete way. In Truth as Truth, David triumphs over Absalom—he demonstrates true manhood. Finally, in Truth as Love, we shall see that man, fulfilled in Love, is always a peacemaker, even though Truth and Love annihilate error. David annihilates error, but he also *makes peace*.

So we have seen how prophecy led to government, and how that government became manhood through David, who symbolized the manhood and womanhood of God. As in your own thinking you have a sense of the "disappearance of material sense before the conscious facts of spiritual Truth," that will lead you to Principle, to some measure of demonstration, of government, of system, of Science, and the outcome of that will be manhood—the Christ-idea, the Son of God, the divine ideal.

Remember, as the idea of Science develops to us, we are learning more and more how to use the nature of God as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love. That understanding of God is gradually becoming a sword in our hand, a sword that decapitates error and establishes truth. There is nothing nebulous about Science; in fact, there is nothing so definite as Science. I love the words "order," "system," and "Science," because the minute a thing has order, system, and Science, it becomes understandable, demonstrable, universal, foundational, absolute, and basic.

As I said at the beginning, I don't believe that we shall ever really understand Christian Science without studying the scientific story of the Bible. Mrs. Eddy found Christian Science in the Bible, and her textbook is called "Science and Health with *Key to the*

Scriptures." If we don't use that key to open the Scriptures for ourselves, I think that our sense of Science will lack mellowness and depth and sincerity. If we try to take the Bible alone, it won't do the job, and if we try to take the textbook alone it won't do the job. We can't work except with both manhood and womanhood, which the Bible and "Science and Health" represent, because the man of God's creating is both male and female. I am absolutely convinced that we must go forward in this study of the Bible. It must become clearer and clearer to us. Then we shall be using our knowledge of the textbook as a key to the Bible, and the story of the Bible will fulfil the story of the textbook for us.

TALK No. 47

(December 21st, 1948)

II SAMUEL—III

From Genesis to Samuel : A Summary

Let us begin by taking a brief look back at the development of the right idea of God and of man as we have watched it in the Scriptural record from Genesis to Samuel. After the “seed-plot” of the first chapter of Genesis, we first saw the right idea of God and of man symbolized by the exposure of the Adam myth, then we saw it developing in the Noah story, and then in a more personal way in the sagas of Abraham, Isaac, Jacob, and Joseph. Gradually the scope broadened from the individual to the family, from the family to the tribe, and from the tribe to the nation. Moses consolidated the children of Israel into a nation, and they eventually entered the Promised Land. When we came to consider the Book of Judges, we found the struggles of the young nation recorded in it. In Samuel we have been seeing how prophecy developed into right government and a sense of true manhood. All the way through the Bible the purpose of the record has been to symbolize the development of the right idea of God coming to man.

If, as we have said before, the Bible is intended simply to be a historical record, then it is a pretty inaccurate historical record, but the people who wrote it were spiritual thinkers, and their primary aim was always to bring out great spiritual facts. They took down with them into captivity in Babylon all their religious literature, and then they selected from that material all that would symbolize for them the right idea of God. The right idea of God cannot be something that you can put in your pocket. The right idea of God is infinite, just as the right idea of music is vast beyond words. The right idea of God is infinite in system, in order, in diversification, classification, and individualization; its categories are infinite. And so throughout the Bible record you can see how the inspired prophetic writers were symbolizing this right idea of God in a developing order through manifold individual and definite symbols.

First of all, they used the symbol of Adam to show how a true sense of God as creator, as Mind, delivers from a false material sense of creation. Then they used the symbol of Noah to show how

a right understanding of the things of Spirit, of divine order, enables thought to differentiate between the floods of human theories and the things that are eternally true, and how through an ark of spiritual understanding to preserve the things that are eternally true. Then the right idea of God and man began to be identified in a more individual way in the experiences of Abraham and Isaac and Jacob, and in the experiences of the children of Israel as they gradually became a nation. Moses led them out of Egypt, after breaking up the belief in false gods, and led them into the Promised Land—the identity of the spiritual idea became definite in thought. Every one of these records symbolizes the experiences which come to you and me every day as we understand more of the nature of God as Mind, as Spirit, and as Soul.

In Judges we followed the story of the Israelites' struggle to overcome their enemies. Then in Samuel we watched the dawning of the idea of prophecy, which is the "disappearance of material sense before the conscious facts of spiritual Truth" (S. & H. 593: 4-5). The sense of prophecy yielded to that of government, indicating God as divine Principle, and its outcome in that age was the sense of true manhood as it was illustrated by that marvellous Scriptural character David, who represented the manhood and womanhood of God's creating. David was undoubtedly the first character to realize in some measure the manhood and womanhood of God, in spite of his delinquencies in the direction of sex, and that is why the genealogy of Jesus was so often traced back to David. In a very marked degree he displayed the qualities of true womanhood,—the ability to understand the other fellow, tenderness, compassion, and patience,—as well as the masculine qualities of courage and strength. True manhood was fulfilled in Jesus, but David stands out as a great character because in his day he illustrated it in a fuller measure than ever before.

Prophecy characterized the whole of the fourth thousand-year period and it brought forth government. Even to-day we can see that any approximation of right government is based on the prophetic revelation. With Jesus came the demonstration of true manhood, the man of God's creating, the Christ-idea, and manhood has developed in what we call Christianity, infinite relationship. So it is through true prophecy and true government that we are going to attain true manhood. And as we attain true manhood, we shall demonstrate subjectively real government, based on spiritual fact, based on spiritual reality,—not on human opinions, not on the hates and jealousies and envies of men, but on the understanding of spiritual ideas and the ability to demonstrate them. The outcome of true prophecy, the "disappearance of material sense

[intrigue, separation, hate, jealousy, envy, war] before the conscious facts of spiritual Truth," is real manhood.

A Summary of the Spiritual Tones in Samuel

In the tone of Mind in Samuel we saw how Samuel, prophecy, was born; the parent Mind creates prophecy. Then in Spirit we saw how Jonathan, the moral, was used to develop the sense of prophecy and David, the spiritual, was introduced. Then in Soul the safety of David and the identity of prophecy with David was shown. In Principle the system of government began to be made manifest, and then in Life government was individualized as David. In Truth manhood is seen as preserved and victorious, and when we come to Love we shall find that the predominant note is of praise and glory to God. One of the most wonderful Psalms is introduced in the tone of Love as Principle.

Before we go on to Truth as Life, let us review what we have considered of the tone of Truth so far. First of all, we saw in Truth as Mind how manhood was made manifest as the ability to conquer error; David conquered the Ammonites. In Truth as Spirit we saw how the substance and order of true manhood is defiled when the light of purity is sacrificed; here we had the story of David and Bathsheba. In Truth as Soul we saw illustrated the third Beatitude, "Blessed are the meek: for they shall inherit the earth." David acknowledged his sin of sex and repented, and so he could identify the gender of true manhood as Solomon. Amnon was unrepentant, and so he could not identify himself with the true gender of manhood—he just passed out of the picture. In Truth as Principle we saw illustrated, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." David's obedience to Principle in spite of difficulties was most marked and availed much.

David Supplied by Ziba : Truth as Life (1)

Now we come to the tone of *Truth as Life*, which begins at Chapter 16. It illustrates this fact: Man, as Truth's idea, is always exalted and multiplied in spite of persecution and disloyalty. When we understand the nature of God as Truth, we demonstrate some measure of manhood, because Truth is that which manhood symbolizes, and when we understand Truth as Life, we see that manhood as exalted, resurrected, immortalized, and multiplied in every way.

David at this point was demonstrating that sense of Truth as Life, and so we shall see how he was supplied. You remember

that he had left Jerusalem on account of Absalom's rebellion. "And when David was a little past the top of the hill, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine. And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses be for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink. And the king said, And where is thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father." Remember that Mephibosheth was the lame son of Jonathan, whom David had saved. Later we shall see how Ziba was misrepresenting Mephibosheth's attitude. "Then said the king to Ziba, Behold, thine are all that pertained unto Mephibosheth. And Ziba said, I humbly beseech thee that I may find grace in thy sight, my lord, O king" (II Sam. 16 : 1-4).

Shimei Curses David : Truth as Life (2)

"And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera: he came forth, and cursed still as he came. And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men were on his right hand and on his left. And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial: the Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man" (II Sam. 16 : 5-8)—"bloody man" symbolizes a false sense of Life and manhood, because mortal belief thinks of blood as an essential constituent of life and of mortal man.

"Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head. And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?" David certainly knew something about manhood and the Life of manhood. He knew that Truth as Life operated not only for him but also for everybody. He respected the individuality of manhood. "And David said unto Abishai, and to all his

servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse; for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day" (II Sam. 16 : 9-12).

There again you see that sense of true womanhood, which never wants to destroy. Mrs. Eddy says, "Let Truth uncover and destroy error in God's own way, and let human justice pattern the divine" (S. & H. 542 : 19-21). Remember that this is the fifth tone of Truth, and that in the fifth day of creation the masculine, feminine, and neuter genders are all three introduced. We have seen that the neuter represents that state of thought which recognizes man in God's likeness as neither exclusively male nor exclusively female, but as both male and female; that is what appears in this tone of Truth as Life. David's demonstration of manhood and womanhood at this point, and constantly, was a wonderful proof of the fifth Beatitude, "Blessed are the merciful: for they shall obtain mercy." His exalted and inspired sense of complete manhood never faltered. In the face of persecution, his standard of Truth as Life, of real manhood exalted, individualized, inspired, and multiplied, never for one moment faltered. Without its spiritual significance, an incident like the one recorded here would be of little consequence, but because it illustrates the great spiritual fact of Truth as Life, its value to us is beyond words.

Absalom's Two Counsellors : Truth as Life (3)

"And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him" (II Sam. 16 : 15)—Ahithophel had once been David's adviser.

Hushai the Archite now came to Absalom, and offered him his services. David, you remember, had advised him to return to Jerusalem, as he believed that he could be of better service to him in the enemy's camp. Absalom accepted him, after asking why he had deserted his friend the king. Hushai defended his desertion by saying that Absalom had been chosen by the Lord and by all the men of Israel.

"Then said Absalom to Ahithophel, Give counsel among you what we shall do. And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that are with thee be strong." When a man went into a king's concubines, that was considered tantamount to claiming the throne; it was the worst indignity he could inflict upon him.

Ahithophel therefore advised Absalom to do it. "So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel. And the counsel of Ahithophel, which he counselled in those days, was as if a man had inquired at the oracle of God" (II Sam. 16 : 20-23)—when Ahithophel gave advice, to the people it was as though God had spoken. But there was no truth and no inspiration in his counsel; it lacked the inspiration of Life, and so we shall see that it was defeated.

No Short Cuts to Science

A man came to see me the other day, and he asked me, "Why don't you tell humanity this story of the Bible in such a way that you don't have to use all the symbols of Mind, Spirit, Soul, and so on? Why don't you tell it so that people can understand it easily, without having to study it?" I pointed out to him that for two thousand years mankind has been told that God is a mystical being, whom you must approach through mysticism and sentiment and emotion, and the result is all too evident in the world to-day. I asked this man, "Do you know any subject in the world which you can attain an understanding of without working at it, without ordered, systematic thinking?" He replied, "No, of course I don't." "Then why," I said, "do you want us to give up the symbols of Science to interpret the Bible symbols, which have definite values and are used in the most ordered way, just to tell the story so that you can understand it without working for it?"

In connection with this, I was interested this afternoon to read what Mrs. Eddy says: "The Chaldean Wisemen read in the stars the fate of empires and the fortunes of men"—you and I know that the numerical symbolism of the Bible was mainly adopted from the Chaldeans, who used it for their calculations in astronomy and astrology. The seven days of creation had been a well-established symbol among the Chaldeans for many centuries when the great prophets of Israel in about 550 B.C., in captivity in Babylon, adopted it and lifted it into the realm of monotheism and divine system. Mrs. Eddy goes on: "Though no higher revelation than the horoscope was to them displayed upon the empyrean, earth and heaven were bright, and bird and blossom were glad in God's perennial and happy sunshine, golden with Truth. So we have goodness and beauty to gladden the heart;"—Christianity not yet seen as Science has given goodness and beauty, but it has been vague and mystical, based on what is called faith or emotional belief;—"but man, left to the hypotheses of material sense unexplained by Science,

is as the wandering comet or the desolate star—‘a weary searcher for a viewless home’ ” (S. & H. 121 : 7–16). Mrs. Eddy there distinguishes between the mysticism of the Chaldeans, the goodness of Christianity, and the nature of pure Science.

Speaking of the goodness—and it was goodness—which came with Christianity, don’t forget that there is all the difference in the world between human goodness and spirituality, which is always good. Many people, and even many animals, are humanly good; they are unselfish, kind, faithful, loyal, but they can’t understand spiritual things, which seem foreign to them. They conform to the best moral standards, but they have no sense of the power, the purity, and the exactness of the spiritual, and so inevitably they suffer from evil.

The Rival Counsels of Ahithophel and Hushai : Truth as Truth

Now we come to *Truth as Truth*, which we have summarized in this way: Man is given dominion over all things, and is always preserved by Christ, Truth. This chapter is an exact symbol of Truth as Truth, of manhood made manifest and safe in Christ.

“Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men,—the false sense of demonstration,—‘and I will arise and pursue after David this night: and I will come upon him while he is weary and weak handed, and will make him afraid: and all the people that are with him shall flee; and I will smite the king only: and I will bring back all the people unto thee: the man whom thou seekest is as if all returned: so all the people shall be in peace. And the saying pleased Absalom well, and all the elders of Israel” (II Sam. 17 : 1–4).

“Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith. And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do after his saying? if not; speak thou. And Hushai said unto Absalom, The counsel that Ahithophel hath given is not good at this time. For, said Hushai, thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field: and thy father is a man of war, and will not lodge with the people. Behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom. And he also that is valiant, whose heart is as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father is a mighty man, and they which be with him are valiant men.

Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beersheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person. So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that are with him there shall not be left so much as one" (II Sam. 17 : 5-12)—the fact of Truth as Truth, the fact of manhood made manifest through Christ and proved through Christ, also postulates the fact that false manhood must disappear, because Truth destroys error, but this does not always come about as we humanly foresee.

"Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there. And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. For the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom" (II Sam. 17 : 13, 14). The counsel of Ahithophel was humanly good, but it would have brought about the destruction of David, so of course it was wrong spiritually, and therefore it came to nothing.

Hushai then sent messengers to David to inform him of what had happened and to warn him to take action accordingly. The two messengers whom he sent were nearly caught by Absalom, but they succeeded in reaching David safely by hiding in a well. They told David to lose no time in crossing the Jordan. Ahithophel, in despair at the rejection of his own plan, returned home and hanged himself. Absalom and the men of Israel meanwhile prepared for battle. The chapter ends with a description of how the needs of David and his men were supplied by three men at Mahanaim, who realized that they were "hungry, and weary, and thirsty, in the wilderness" (II Sam. 17 : 29).

That is all a wonderful illustration of Truth as Truth, of how man is given dominion over all things, and is always preserved by Christ, Truth. You and I have proved that many times in our own experience. We have proved that the nature of God as Truth—as sonship, as manhood, as standard, as consciousness, as the form of the Son of God, as health, as positive fact—is forever demonstrated as Mind, Spirit, Soul, Principle, Life, Truth, and Love, and so is the Christ or Saviour, the great Surgeon, the great Physician, the great Redeemer, to whatever situation we may find ourselves in.

So in the ordered unfoldment of this great prophetic story, we have reached the point of Truth as Truth. We saw the birth of prophecy in Samuel, how that prophecy was developed and pro-

tected through Jonathan and David, then how its identity as David was preserved, how it became right government, individualized as the kingship of David; then we saw how it was made manifest as manhood, as that wonderful standard of manhood, which in David included both manhood and womanhood. David was brave, intelligent, wise, tender, and compassionate; he was an outstanding illustration of both the manhood and womanhood of God's creating. In this last tone we have seen exemplified the fact that when you understand Truth as Truth, the Son of God made manifest through Christ or Truth, every situation is taken care of. That which is false counsel against you is turned aside, all your needs are met, and everything submits to the completeness of your dominion.

That is why the prophets wrote this story—to show you and me how we can apprehend the nature of God as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love, how we can understand the true values of those synonymous terms for God, how we can see them reflecting each other as the Word of God, as the Christ, as Christianity, and as Science, and how we can use them in a definite system of divine metaphysics. This system is summarized at the beginning of the Bible and it permeates it from cover to cover. The synonymous terms for God and the fourfold calculus are its symbols, just as the notes and their modes of combination are the symbols of music.

Victory over Absalom : Truth as Love (1)

Now we come to *Truth as Love*, and it illustrates this: Man, fulfilled in Love, is always a peacemaker, even though Truth and Love annihilate error. It gives a great sense of the seventh Beatitude—"Blessed are the peacemakers: for they shall be called the children of God." Love always gives that sense of the peace of God, of the oneness and allness and onliness of God, of the fulfillment and the completeness which just wipes out error, so that all sense of error completely disappears.

"And David numbered the people that were with him, and set captains of thousands and captains of hundreds over them. And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite"—Ittai was the Philistine who had stood by David and refused to turn back. "And the king said unto the people, I will surely go forth with you myself also. But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now thou art worth ten

thousand of us: therefore now it is better that thou succour us out of the city" (II Sam. 18 : 1-3)—the value of that true manhood which David was manifesting had become apparent to the people, and they realized what it meant to them.

"And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands. And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom"—remember that Absalom was trying to destroy him. "So the people went out into the field against Israel: and the battle was in the wood of Ephraim; where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men. For the battle was there scattered over the face of all the country: and the wood"—often used in the Bible as a symbol of confusion—"devoured more people that day than the sword devoured" (II Sam. 18 : 4-8).

The Slaying of Absalom : Truth as Love (2)

"And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away. And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak. And Joab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten shekels of silver, and a girdle. And the man said unto Joab, Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absalom. Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against me" (II Sam. 18 : 9-13). You know, Joab is a very interesting symbol in this story of the development of true manhood. He represented a very excellent and necessary quality of thought, a sense of alertness and the impossibility of a compromise with evil, and so often you see how he was able to supply what was lacking in David's sense of manhood.

"Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak" (II Sam. 18 : 14). If you and I wanted to destroy a false sense of things,

we would inevitably do it through those three darts,—an understanding of the three degrees of the physical, the moral, and the spiritual, which are symbolized time and time again all through the Scriptures.

“And ten young men”—symbolizing the seven days of creation applied to the human through analysis, uncovering, and annihilation—“that bare Joab’s armour compassed about and smote Absalom, and slew him. And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people”—so often Joab did that. He sometimes operated as a restraining influence. “And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent” (II Sam. 18 : 15-17). David’s desire to save Absalom was undoubtedly a mistake, and Joab redeemed that mistake.

The story goes on to tell of how the news of Absalom’s death was brought to David. Ahimaaz, the son of Zadok, asked Joab’s permission to take the news of the victory and of Absalom’s death to David. Joab refused, and sent instead a man named Cushi, because he believed that David’s grief at Absalom’s death would cause him to put the messenger to death. Ahimaaz, however, persuaded Joab to let him go as well, and he overtook Cushi and reached Mahanaim just ahead of him. He told David of the victory, but not of Absalom’s death, which he left to be announced by Cushi, who was following hard upon his heels. David’s grief at the news was very great, and he lamented Absalom with the words, “O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!” (II Sam. 18 : 33). And so David, in this tone of Truth as Love, although it was a mistake not to realize that Absalom had to be destroyed, illustrates once more that lovely sense of motherhood, which always strives to save its best sense of sonship. In those days, most fathers, if a son wanted to supplant them, and it was a case of the survival of one or the other, would have wanted to wipe him out, because that is the male attitude, but motherhood would never want to do that. So this incident is a beautiful symbol of David’s manhood operating as womanhood and motherhood.

You know, you and I have to use these divine tones in every detail of our lives. When you understand something of the nature of God as Mind,—as creator, cause, origin, intelligence, wisdom, law, power,—you can use it in your life. When you understand something of the nature of God as Spirit,—as substance, reality, purity, and so on,—you can use that too. And so with all the synonymous terms for God. Moreover, as you understand these things,

you begin to see how you can combine them, just as you find in music that you can combine the notes in harmonies. You find the divine tones combining as the Word of God, or revelation, as the Christ, or translation, as Christianity, or demonstration, and as Science, or interpretation. Thus you attain to perfect system.

You and I have been through the Bible up to this point, and we have never failed to see how the prophets of Israel were symbolizing the divine tones in the Scriptural record, how they were illustrating the one divine system. For about three hundred years they were editing a great accumulation of legend, myth, saga, semi-history, and religious tradition, and bringing it into accord with the system of the first chapter of Genesis, embodying the seven days of creation. Notes create music for you, numbers create mathematics for you, but the only creation there is, fundamentally, is revelation. Nothing that is real begins or ends. $2 + 2 = 4$ doesn't begin, and how much less has spiritual reality either beginning or ending. It always *is*. The truth about you, me, or anything has existed from everlasting to everlasting. The mortal and its dream begins and ends, but your true selfhood never began. It is as eternal as God; if it weren't, it wouldn't be Godlike. And so all that the prophets ever wrote was simply to elucidate the appearing or revelation of the eternal "now."

David Forgives All : Love as Mind

Here we have the tone of Love, and first we come to *Love as Mind*, which illustrates so beautifully how Love fulfils all things. Those of you who are familiar with these tones know that that is a perfect symbol of Love operating as Mind. You could interpret Love as Mind in many ways; you could say, for instance, that it fulfils creative power, law, action, and so on. There is just no limit to the amplification of it, but here the tone is specifically that Love fulfils all. Love always fulfils, and allness is a fundamental quality of Mind.

Throughout the whole tone of Truth we were considering manhood as preserved and victorious, but now we are coming to Love, and it is predominantly a paean of praise and glory to God, which just swells and swells. Love gives the sense of completeness and fulfilment, that sense we know so well of "God rested." We say that, of course, but what really happens is that our thought has reached the realization that there isn't anything going on but God—that which is of the nature of Love. Mrs. Eddy says, "God rests in action" (S. & H. 519 : 25), and God is forever the same. If God stopped and went to sleep, we would all stop, and so "God rested" simply means that our thinking comes to rest in God, that it partakes of the

grace of God. When we realize that, our strivings and our struggles cease, and we see that from everlasting to everlasting there is nothing but the divine, nothing but the real, and that realization becomes to us power and being and entity. Our thought just rests in the completeness, the fulfilment, the oneness and allness of God.

“And it was told Joab, Behold, the king weepeth and mourneth for Absalom. And the victory that day was turned into mourning unto all the people; for the people heard say that day how the king was grieved for his son. And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle. But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!” (II Sam. 19 : 1-4). Then Joab, who, you remember, so often supplied a quality of manhood which David lacked, came and upbraided him for his ceaseless mourning for Absalom: “Thou hast shamed this day the faces of all thy servants . . . in that thou lovest thine enemies, and hatest thy friends.” He warned him that he was endangering the throne. Thus he succeeded in rousing David from his lethargy; David then “arose, and sat in the gate.”

When Joab accused David of loving his enemies, he was touching on an aspect of David’s character which was a source of strength but also of weakness. David had an outstanding understanding of the fact that our enemies are nothing but the creations of our own thought. The true man is God’s idea, and so a sick man, a sinful man, or an enemy is just something of our own mortal conception. If we put on the Mind of Christ, we should turn the sick man into a healthy man, the sinner into a good man and we should love our enemies, because the Mind of Christ is that which knows nothing but reality and can prove it. David’s effort, even with Absalom, was always to save, and that is the womanhood sense, but David did not demonstrate that womanhood fully, and so he could not save Absalom. If you and I have a measure of spiritual idealism, as David had, but like him we don’t demonstrate it fully, then we have no right to make other people suffer because of that failure. And so Absalom was destroyed at that point.

The people now called upon their leaders to reinstate David as king. David’s first concern was to win back his own tribe of Judah. He appealed to their sense of kinship in urging them not to delay in bringing the king back to his house. He promised to make Amasa his commander-in-chief instead of Joab. Incidentally, this seems to have been another of David’s mistakes, because Amasa later betrayed him. But the men of Judah came to Gilgal to meet David, and so the resistance of Judah was overcome. The root of that resistance was the fact that to the masculine sense, represented

by Judah, David's womanhood sense was weakness—they could not appreciate that he was striving, even if unsuccessfully, to demonstrate his idealism.

Then Shimei, who had cursed David and thrown stones at him, came to make his peace with David: "And Shimei the son of Gera fell down before the king, as he was come over Jordan; and said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king. But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the Lord's anointed? and David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel?" (II Sam. 19 : 18-22). We have that same sense of divine assurance when we recognize God as divine Love, when we recognize that all things are fulfilled and complete, when we recognize that being is perfect and holy. When David recognized that all things were fulfilled in Love, he was able to say, "do not I know that I am this day king over Israel?" If you and I are trying to help someone, and we attain to a sense of God as Love, then we know that we are "this day king over Israel." The moment we gain a true sense of that Love which casts out fear, reverses hate, destroys greed, selfishness, and so on, our thought rests, and we know that we are "king" over the situation.

The concluding verses in this tone of Love as Mind tell how David forgave Mephibosheth. You remember that his servant Ziba had earlier accused his master of treachery. Mephibosheth protested his innocence, but David forgave him out of hand, saying, "Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land." Mephibosheth answered, "Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house" (II Sam. 19 : 29, 30). So in this tone of Love as Mind we have seen how Judah, Shimei, and Mephibosheth all had to fulfil the inexorable demands of Love.

If our world to-day knew something of the nature of divine Love operating as Mind,—as law, power, the only cause, origin, wisdom, healing power, true medicine,—then think how that understanding would be demonstrated in human affairs! Each one of us must culture these tones in our thought till they become to us of the nature of Science and system.

Human Strength Yields to Grace: Love as Spirit (1)

Now we come to the tone of *Love as Spirit*, which we have epitomized like this: The divine order feeds and clothes; it also separates according to the order of Love.

Throughout this tone of Love the sense is of the absolute annihilation of error, because at the point of Love all that is erroneous is just wiped out, utterly destroyed. It is Love which makes the mother put up with anything from her child, but it is also Love which makes the mother correct her child, because Love demands that the sin of the child be destroyed. Mrs. Eddy says, "Divine Love, as unconscious as incapable of error, pursues the evil that hideth itself, strips off its disguises, and—behold the result: evil, uncovered, is self-destroyed" (Mis. 209 : 32–3). As I have said to you, if we are helping somebody who is sick or sinful or worried, and we realize clearly the nature of God as divine Love, then the error of the situation disappears, it just fades away, it is annihilated. So Love not only fulfills all things, but that fulfillment also causes all that is erroneous to disappear.

"And Barzillai the Gileadite"—"Barzillai" means "strong"—"came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan. Now Barzillai was a very aged man, even fourscore years old:"—this indicates here a human sense of the divine infinite calculus:—"and he had provided the king of sustenance while he lay at Mahanaim; for he was a very great man. And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem. And Barzillai said unto the king, How long have I to live, that I should go up with the king into Jerusalem? I am this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king? Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward? Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother. But behold thy servant Chimham;"—which means "longing;"—"let him go over with my lord the king; and do to him what shall seem good unto thee. And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, that will I do for thee. And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place" (II Sam. 19 : 31–39).

That incident illustrated that David had come to the point where

he saw that mere human strength, symbolized by Barzillai, was no longer enough. Mrs. Eddy writes that she had to learn that "human strength is weakness" (Mis. 138 : 18). What David now needed was a sense of grace, symbolized here by Chimham—longing or holy desire.

The Rivalry of Israel and Judah: Love as Spirit (2)

"Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel. And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan? And all the men of Judah answered the men of Israel, Because the king is near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's cost? or hath he given us any gift? And the men of Israel answered the men of Judah, and said, We have ten parts in the king,"—a reference to the ten tribes of Israel,—"and we have also more right in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel" (II Sam. 19 : 40-43). The men of Israel were annoyed that the men of Judah had stolen a march on them in recalling the king, because it had originally been their idea to do so. We shall see how the situation was purified; that which was good was separated from that which was evil through Love as Spirit, and that is always a healthy thing to happen. Mrs. Eddy says, "The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares" (S. & H. 574 : 27-30).

"And there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite; and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel. So every man of Israel went up from after David, and followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem . . . Then said the king to Amasa, Assemble me the men of Judah within three days, and be thou here present. So Amasa went to assemble the men of Judah: but he tarried longer than the set time which he had appointed him" (II Sam. 20 : 1-5)—that tarrying longer cost Amasa his life. It would be good for the people who are careless about time to remember that! If you had an appointment to see Mrs. Eddy, and you weren't on time, she

wouldn't see you; she would say that if it was of God you *would* be on time, and so she wouldn't see you if you weren't on time. Unpunctuality is a very bad habit, and denotes inaccuracy. If you are going to meet five people, and you are ten minutes late, that means fifty minutes wasted.

Joab Murders Amasa : Love as Spirit (3)

“And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than did Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us. And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri. When they were at the great stone which is in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out. And Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib . . . and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri. And one of Joab's men stood by him, and said, He that favoureth Joab, and he that is for David, let him go after Joab”—the sense of separation again. “And he went through all the tribes of Israel unto Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went also after him” (II Sam. 20 : 6-11, 14).

So in this tone of Love as Spirit we first had the story of how Barzillai, meaning “strength,” told David that he was no longer able to serve him—human strength was no longer sufficient—and gave him instead his son Chimham, representing divine longing. Then we had the story of the rivalry—involving separation—of the men of Israel and Judah, and next of the treacherous murder of Amasa, and finally of the ordered gathering together under Joab.

Remember, what we are seeing now is the divine plan of Love being executed. The accent has passed from manhood or Truth to motherhood or Love, and when we gain this sense of Love, we shall always rely on the divine plan. Mrs. Eddy says, “the six days are to find out the nothingness of matter; the seventh is the day of rest, when it is found that evil is naught and good is all” (Mis. 279 : 18-21). So often we strive humanly to work out some problem, but the time comes when we really have to understand something of the divine plan, and then the process of working out

gives place to the fulfilled sense of Love as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love—we realize the presence of the divine design in all its completeness and perfection, and that is the safest and best thing to do.

The Wise Woman's Suggestion Prevents Civil War: Love as Soul (1)

We have seen how Love fulfils all things as Mind, how as Spirit it orders all things, how it separates, feeds, and clothes, and now in *Love as Soul* we shall see how Love identifies all interests. We have epitomized the tone like this: The tares are completely burned, and God is “intreated for the land.” You know that Soul always burns the tares and gathers the wheat into the barn.

“And they came and besieged him in Abel of Beth-maachah, and they cast up a bank against the city, and it stood in the trench: and all the people that were with Joab battered the wall, to throw it down. Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.” This woman was going to prove that Soul identifies all interests, makes all interests common. Mrs. Eddy writes, “The cement of a higher humanity will unite all interests in the one divinity” (S. & H. 571 : 19–21). “And when he was come near unto her, the woman said, Art thou Joab? and he answered, I am he. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear. Then she spake, saying, They were wont to speak in old time, saying They shall surely ask counsel at Abel: and so they ended the matter. I am one of them that are peaceable and faithful in Isræl: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the Lord?” The sense of womanhood, which first appears in Soul, was here establishing the peace of Love. “And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy”—in spite of his great courage and leadership as a fighting man, Joab so often restrained the slaughter. That quality of judgment, knowing the right step to take at the right time, was very marked in Joab, and it seems that it was because of that quality that he was able to serve David. Joab went on: “The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall. Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they retired from the city, every man

to his tent. And Joab returned to Jerusalem unto the king" (II Sam. 20 : 15-22). Soul destroys the tares, but it also gathers the wheat into the barn. The wise woman saw that, and so she was able to show how all interests could be identified.

The concluding verses of the chapter give the names and offices of the chief men around David; there we have an indication of the rule of Soul identified.

David Atones for the Famine : Love as Soul (2)

"Then there was a famine in the days of David three years, year after year,"—you remember that Mrs. Eddy speaks of "a feast of Soul and a famine of sense" (My. 263 : 6-7);—"and David inquired of the Lord. And the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibeonites"—the Gibeonites were a remnant of the Amorites, with whom the Israelites had made a pact that they would not destroy them. (See Joshua 9.) "Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the Lord?" (II Sam. 21 : 1, 3). David realized that Love not only fulfils all things, but that it also destroys all error. It not only makes all things new, but it also wipes out all that is old, that is of no value.

"And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, that will I do for you. And they answered the king, The man that consumed us, and that devised against us that we should be destroyed from remaining in any of the coasts of Israel, let seven men"—the false sense of manhood—"of his sons be delivered unto us, and we will hang them up unto the Lord in Gibeath of Saul, whom the Lord did choose. And the king said, I will give them" (II Sam. 21 : 4-6). David then handed over the two sons of Rizpah, a concubine of Saul's and the five sons of Michal, Saul's daughter, but he spared Jonathan's son Mephibosheth. The seven men were all hanged together "in the beginning of barley harvest." Rizpah kept guard over the bones of her two sons for six months, until David had their bones buried, together with those of Saul and Jonathan, in the family sepulchre of Kish. In those days the belief was that unless the bones were buried in the proper place, the dead would be excluded from Sheol. So David brought a sense of comfort to Rizpah by burying her sons. After that, "God was intreated for the land" (II Sam. 21 : 14)—the famine was stayed.

So in that whole tone of Love as Soul we see how the tares were

destroyed, and the wheat was gathered into the barn. First of all, we saw how the wise woman showed the way in which all interests could be identified through Soul. Then Sheba was annihilated and David's officers were identified. Then there was the "famine of sense" which David dealt with, and then he comforted the sorrow of Rizpah—the opposite of the joy of Soul—by burying the bones of her sons in their rightful burying place.

The Four Sons of Goliath Slain: Love as Principle (1)

At verse 15 we come to the tone of *Love as Principle*, in which we see how Love saves, delivers, and fulfils all, through Principle. It begins, in the most natural way, by giving a sense of the four-fold calculus, such as we have in the fourth day of creation: "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years."

On four separate occasions the Israelites fought with the Philistines, and each time one of the sons of Goliath was slain. Chapter 21 ends: "These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants" (II Sam. 21 : 22). There you have the sense that the fourfold calculus of reality, based on Principle, is the only thing that can overcome and destroy the so-called calculus of materiality or unreality.

We read in verse 15 that "David waxed faint;" he wasn't able to fight with the aid of his human strength ("Barzillai") any more—he had to rely on Principle alone. The people therefore told David, "Thou shalt go no more out with us to battle, that thou quench not the light of Israel" (II Sam. 21 : 17).

INTERVAL

David's Song of Praise: Love as Principle (2)

Now we come to Chapter 22, which is repeated almost word for word in Psalm 18. It gives a lovely sense of Principle and of what Principle does for us. I pondered this chapter for a long time, because I knew that it must unfold in a definite order, and eventually I found that it unfolds perfectly in the Christianity order. So here, in the tone of Love as Principle, we have a beautiful illustration of Principle, Mind, Soul, Spirit, Life, Truth, Love—the Christianity

sequence. When you come to think of it, it is perfectly natural that we should have this illustration of the Christianity order in the tone of Love, because Christianity is always focused in Love, whilst the Word is focused in Life (the Word of Life) and the Christ is focused in Truth (Christ, Truth).

“And David spake unto the Lord the words of this song in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul: and he said,—the order starts here with *Principle*—“The Lord is my rock, and my fortress, and my deliverer; the God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence” (II Sam. 22 : 1-3). There you have the foundational sense of Principle.

Then we come to *Mind*. The light of Principle breaks on thought because of the pure desire to know God. “I will call on the Lord, who is worthy to be praised: so shall I be saved from mine enemies. When the waves of death compassed me, the floods of ungodly men made me afraid; the sorrows of hell compassed me about; the snares of death prevented me;”—the darkness of ignorance and chaos;—“in my distress I called upon the Lord, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears”—Mrs. Eddy speaks of “the all-hearing and all-knowing Mind, to whom each need of man is always known and by whom it will be supplied” (S. & H. 7 : 24-26). “Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down; and darkness was under his feet. And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind. And he made darkness pavilions round about him, dark waters, and thick clouds of the skies. Through the brightness before him were coals of fire kindled” (II Sam. 22 : 4-13). You have a very clear sense there that “darkness was upon the face of the deep . . . And God said, Let there be light: and there was light.”

So first of all, in this Christianity order, you see that Principle is the absolute foundation: “The Lord is my rock, and my fortress.” Then, in *Mind*, comes the breaking of the light: “In my distress I called upon the Lord, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears . . . He bowed the heavens also, and came down; and darkness was under his feet . . . Through the brightness before him were coals of fire kindled.”

Now we come to the sense of *Soul*: “The Lord thundered from

heaven, and the most High uttered his voice”—it is always the voice that identifies. “And he sent out arrows, and scattered them; lightning, and discomfited them”—Soul destroys the tares. “And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the Lord, at the blast of the breath of his nostrils”—remember that in the third day of creation the waters were gathered unto one place, and the dry land appeared and was called Earth. “He sent from above, he took me;”—the objects of sense were exchanged for the ideas of Soul;—“he drew me out of many waters;”—you remember that Moses was so called because he was drawn out of the water;—“he delivered me from my strong enemy, and from them that hated me: for they were too strong for me”—a lovely sense of the salvation of Soul. “They prevented me in the day of my calamity: but the Lord was my stay”—the safety of Soul. “He brought me forth also into a large place: he delivered me, because he delighted in me” (II Sam. 22 : 14–20)—the freedom of Soul, and the joy of identity.

Now we come to *Spirit*: “The Lord rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me”—the purity of Spirit. “For I have kept the ways of the Lord,”—the order of Spirit,—“and have not wickedly departed from my God. For all his judgments were before me: and as for his statutes, I did not depart from them. I was also upright before him, and have kept myself from mine iniquity”—Spirit separates between good and evil, and maintains the purity of good. “Therefore the Lord hath recompensed me according to my righteousness; according to my cleanness in his eye sight” (II Sam. 22 : 21–25)—again the purity of Spirit.

Then we come to the sense of *Life*: “With the merciful thou wilt shew thyself merciful, and with the upright man thou wilt shew thyself upright”—remember the fifth Beatitude, “Blessed are the merciful: for they shall obtain mercy.” “With the pure thou wilt shew thyself pure; and with the froward thou wilt show thyself unsavoury. And the afflicted people thou wilt save: but thine eyes are upon the haughty, that thou mayest bring them down”—Life uncovers false exaltation. “For thou art my lamp, O Lord: and the Lord will lighten my darkness”—remember that in Revelation the lamps symbolize the days of creation, the Word of Life; at the point of Life the days of creation are crystallized in thought, and become numerals of infinity. “For by thee I have run through a troop: by my God have I leaped over a wall”—the exaltation of Life. “As for God, his way is perfect;”—the way of Life;—“the word of the Lord is tried;”—the Word of Life:—“he is a buckler to all them that trust in him. For who is God, save the

Lord? and who is a rock, save our God?"—remember that Jesus came at the beginning of the fifth thousand-year period, the period of Life, and the tone of Life in this Psalm gives a wonderful sense of his mission. "God is my strength and power: and he maketh my way perfect"—the method of Life. "He maketh my feet like hinds' feet: and setteth me upon my high places"—the exaltation of Life again. "He teacheth my hands to war; so that a bow of steel is broken by mine arms. Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great"—think how Jesus demonstrated that: "thy gentleness hath made me great." "Thou hast enlarged my steps under me;"—the multiplication of Life;—"so that my feet did not slip. I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them. And I have consumed them, and wounded them, that they could not arise;"—only Life exalts:—"yea, they are fallen under my feet" (II Sam. 22 : 26-39)—the way of Life leads to the destruction of mortality.

Now we come to *Truth*: "For thou hast girded me with strength to battle: them that rose up against me hast thou subdued under me"—"Truth is always the victor" (S. & H. 380 : 4). "Thou hast also given me the necks of mine enemies, that I might destroy them that hate me"—the sword of Truth always destroys error. "They looked, but there was none to save; even unto the Lord, but he answered them not. Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, and did spread them abroad"—"Truth is the rock of ages, the head-stone of the corner, 'but on whomsoever it shall fall, it will grind him to powder'" (S. & H. 380 : 5-7). "Thou also hast delivered me from the strivings of my people, thou hast kept me to be head of the heathen: a people which I knew not shall serve me. Strangers shall submit themselves unto me: as soon as they hear, they shall be obedient unto me"—the sense of universal manhood, the compound idea man. "Strangers shall fade away, and they shall be afraid out of their close spaces. The Lord liveth; and blessed be my rock;"—the rock Christ;—"and exalted be the God of the rock of my salvation" (II Sam. 22 : 40-47).

Finally, we come to the sense of *Love*: "It is God that avengest me, and that bringeth down the people under me,"—the complete deliverance of Love,—"and that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man"—Love destroys hate. "Therefore I will give thanks unto thee, O Lord, among the heathen, and I will sing praises unto thy name. He is the tower of salvation for his king: and sheweth mercy to

his anointed, unto David, and to his seed for evermore" (II Sam. 22 : 48-51)—Love is always Love.

So there, in that chapter, you have a perfect paean of praise. First, there is the sense of Principle, "The Lord is my rock;" then in Mind comes "I will call on the Lord;" in Soul the safety and joy and freedom of identity is presented; in Spirit, purity is emphasized, and in Life, the way of Life, the exaltation of Life; Truth shows the destruction of error and the establishment of truth; and then in Love all sense of error disappears, and there is just glory to God. The whole thing is an exquisite illustration of Love as Principle, in which Love saves, delivers, and fulfils all, through Principle.

David's Last Words : Love as Life (1)

In Chapter 23 we come to the tone of *Love as Life*, which we have summarized in this way: Love's victory over mortality is always individualized. The demonstration of divine Love is always individualized, as it was through Abraham, Isaac, Jacob, Joseph, Moses, the prophets, Christ Jesus, and as it is through you and me and every one of God's ideas.

"Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high,"— a sense of the exaltation of Life,—"the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain"—the aspiration that rises above the mortal. "Although my house be not so with God;"—"house" symbolizes consciousness;—"yet he hath made with me an everlasting covenant, ordered in all things, and sure:"—there you have a sense of Life, Spirit, and Soul: "everlasting" indicates Life, "ordered" indicates Spirit, and "sure" indicates Soul:—"for this is all my salvation, and all my desire, although he make it not to grow. But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands: but the man that shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the same place" (II Sam. 23 : 1-7)—the complete laying down of the mortal is accomplished through Love as Life.

David's Mighty Men : Love as Life (2)

Now we come to a very wonderful illustration of the analysis, uncovering, and annihilation of error which begins to take place subjectively at the point of Life. Here the process is symbolized by three characters who are called David's "three mighty men." The first was called Adino, which means "ornament," the second was called Eleazar, which means "God is helper," and the third Shammah, which means "renown."

Adino, the first of David's three mighty men, "lift up his spear against eight hundred, whom he slew at one time"—he destroyed the belief in the so-called calculus of the physical. "Eight hundred" signifies that calculus considered subjectively and objectively.

The second was Eleazar, who "arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the Lord wrought a great victory that day; and the people returned after him only to spoil"—he represented the uncovering of error, and gave a great sense of the persistence and faithfulness of the moral. His victory, however, was not absolutely final.

The third mighty man was Shammah, representing the annihilation of error: "And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines. But he [Shammah] stood in the midst of the ground, and defended it, and slew the Philistines: and the Lord wrought a great victory" (II Sam. 23: 8-12).

Remember that you can consider the process of analysis, uncovering, and annihilation either objectively or subjectively. Firstly, if you see analysis in Mind, it is the analysis of error; if you see uncovering in Spirit, it is the bringing of error to the surface; and if you see annihilation in Soul, it is the destruction of error—the burning of the tares. That is the objective standpoint. Secondly, when you come to the understanding of Life, Truth, and Love, you see analysis, uncovering, and annihilation from the subjective standpoint. In Life you see the individualization, the analysis, of true spiritual values; in Truth you see the bringing to light, the uncovering, of the Christ-idea; and in Love you see all sense of error completely wiped out, and nothing left to consciousness but Love. Those three mighty men of David's are a symbol of the process of analysis, uncovering, and annihilation, which may be considered either objectively or subjectively.

"And three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim. And David was then in an hold, and the garrison of the Philistines was then in

Bethlehem”—“Bethlehem” means “the house of bread.” “And David longed,”—remember how he had been given “longing” to take with him,—“and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate! And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the Lord. And he said, Be it far from me, O Lord, that I should do this: is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men” (II Sam. 23 : 13-17). He wouldn’t drink it, because it was not a material thing, nor was it something that could be used materially: it was a spiritual sense of Life. If you and I are surrounded or endangered by that class of thought symbolized by the Philistines (the reactionary state of thought), and our three mighty men—our understanding of analysis, uncovering, and annihilation, which must eventually bring us a sense of Life, Truth, and Love—break through, and bring us “the water of the well of Bethlehem, which is by the gate,” then let’s see that we don’t use that inspiration just to improve the human or to satisfy our human cravings. Let us be quite certain that we use the water of Life spiritually, to gain more of the Mind of Christ, because that is the only thing that is worth while.

Remember that we are considering the tone of Love as Life— infinite Love’s divine provision in Life. Love’s victory over mortality is always individualized, and it operates through analysis, uncovering, and annihilation.

Now we come to two short stories. The first is about Abishai, who slew three hundred men, although he was not numbered among David’s first three mighty men. He represented a good sense of courage and quickness and intelligence, but he didn’t attain to the demonstration of analysis, uncovering, and annihilation from the point of view of Life, Truth, and Love.

The second is about Benaiah, who slew two lionlike men, and a lion—like Samson, he overcame animal qualities. He also slew an Egyptian, symbolizing superstition, with the Egyptian’s own spear. The record says of Benaiah also that he was “more honourable than the thirty, but he attained not to the first three” (II Sam. 23 : 23)—he symbolizes that sense of analysis, uncovering, and annihilation which is the application of the “seven” to the human problem in order to bring about a resurrected state of thought, but which has not attained to the subjective sense of analysis, uncovering, and annihilation in Life, Truth, and Love.

David Numbers the People: Love as Truth (1)

Now, in Chapter 24, we come to the tone of *Love as Truth*, which illustrates that Love's ideal cannot be humanly circumscribed or numbered. Truth is the ideal, and Love as Truth gives the sense of that ideal included in divine Love; when you realize that, you see that you cannot humanly weigh, count, or circumscribe the spiritual idea. Jesus warned his disciples about exactly the same point when he said to them, "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." If you are just using Truth to get a healing or a better business or a motor car, then, like David, you are being tempted to "number the people." David's ideal was spiritual—he couldn't number it, because it was infinite. How can you number infinity? The time must come when we all see that our only asset is what we know of God and God's ideas, that the only thing that is any good to us is the measure we have of the Mind of Christ.

I remember a great thinker saying to me, "It is a funny thing—we are all trying to *do* things, and so few of us want to *know* things. But there is nothing to do; God has done everything. We only have to know." Love as Truth will show you that when Love fulfills its ideal in your thought, you must not attempt to number it, —to materialize it in any way whatever. David would not do it with the water of the well, but the story is that he was tempted to do so in the case of numbering the people.

"And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. For the king said to Joab the captain of the host, which was with him, Go now through all the tribes of Israel, from Dan even to Beersheba, and number ye the people, that I may know the number of the people. And Joab said unto the king, Now the Lord thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing?"—here again we see how Joab seems to have been a very good friend and adviser to David. "Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel . . . So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days"—note that they came to Jerusalem, because it is important to remember that later on. "And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of

Judah were five hundred thousand men" (II Sam. 24 : 1-4, 8, 9). There again you have the symbol "eight," which here represents the subjective and objective sense of the calculus of Spirit. The "five hundred thousand" are a symbol of the fifth day of Life.

Punishment for Numbering the People: Love as Truth (2)

"And David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done: and now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly" (II Sam. 24 : 10)—when we take the vision of the Christ that comes to us, and try to estimate it in terms of human experience, we do "very foolishly." You can only count, or calculate, spiritual values in terms of Spirit. Those spiritual values will be made manifest in the human in the overcoming of mortality, but not to make you richer in material things. They will deliver you from poverty, sin, disease, and all mortality, but they will not give you ease in matter, because to have ease in matter is the broadest way to hell. Spiritual values will come to you to make you more of the man of God's creating—to give you more of the Mind of Christ. Mrs. Eddy says, "God gives you His spiritual ideas, and in turn, they give you daily supplies" (Mis. 307 : 1-2).

"For when David was up in the morning, the word of the Lord came unto the prophet Gad, David's seer, saying, Go and say unto David, Thus saith the Lord, I offer thee three things; choose thee one of them, that I may do it unto thee. So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me" (II Sam. 24 : 11-13). The seven years of famine symbolize the loss of the vision of the seven days of creation. The three months spent fleeing before your enemies are a symbol of fleeing before error instead of analyzing, uncovering, and annihilating it. And the three days' pestilence in the land is a symbol of that which Mrs. Eddy refers to when she says that the "inclination of mortal mind is to receive Christian Science through a belief instead of the understanding, and this inclination prevails like an epidemic on the body." So verse 13 shows you what awaits you if you try to materialize the spiritual idea. First, your vision of the seven days of creation may become clouded, and so you will lose your sense of the synonymous terms, which are your tools.

You can't do anything or attain anything without them. Or secondly, you will probably "flee three months" before your enemies—you won't be able to use the divine process of analysis, uncovering, and annihilation, you won't be able to see the translation of the Christ-idea from the divine to the human, which translates mortality out of itself. Or thirdly, your false sense of Christian Science as mere belief may simply act like an epidemic on the body, and so you won't be able to demonstrate Christianity in the healing of sin, disease, and death.

"And David said unto Gad, I am in a great strait: let us fall now into the hand of the Lord; for his mercies are great: and let me not fall into the hand of man. So the Lord sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men" (II Sam. 24: 14, 15).

There we have the illustration of Love as Truth: Love's ideal cannot be humanly circumscribed or numbered. If you attempt to number it, to materialize the Christ-idea, you lose your vision of the sevenfold aspect of God's nature, your sense of the Word, or you lose your ability to translate through analysis, uncovering, and annihilation, your sense of the Christ, or you lose your power to demonstrate, your sense of Christianity, so that you are overwhelmed by the diseases of the human mind, which all culminate in sin, sickness, and death.

We must never make the mistake of "numbering the people." The idea of Science as Science is being born to us, and we are a very small number of people, in the eyes of the world, but that should not worry us, because all that matters is the idea and the value of the idea. Our one consideration should be how much we know, love, understand, and can prove of the divine idea, which is the inspiration of our lives.

Eventually, this Christ-idea will go all over the world. Nothing can stop it, but the question is: when it goes all over the world, will it again become circumscribed and organized? Will its essential nature be beclouded, will it be dragged down to the level of an ordinary human system, where you get someone else to think for you, instead of thinking for yourself? If that happens, the idea will be lost, because you can only understand Science when you seek that understanding for yourself. The other fellow can help you, and should help you, but unless you put your heart and soul into learning it yourself, you will never understand it. "The time for thinkers has come" (S. & H vii : 13).

David Builds an Altar to God: Love as Love

Now we come to the tone of *Love as Love*, which shows that Love forces us to accept what best promotes our growth. Love meets every human need, and it forces us to accept every detail of the divine design. That is the highest sense of Love in this Book of Samuel.

“And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand”—Jerusalem had now become some sense of the true Jerusalem, which Mrs. Eddy describes as “Home, heaven” (S. & H. 589 : 15). “And the angel of the Lord was by the threshingplace of Araunah the Jebusite”—“Araunah” means “Jah is firm.” “And David spake unto the Lord when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father’s house” (II Sam. 24 : 16, 17).

“And Gad came that day to David, and said unto him, Go up, rear an altar”—Mrs. Eddy speaks of the “altar of Love” (Hea. 2 : 27)—“unto the Lord in the threshingfloor of Araunah the Jebusite. And David, according to the saying of Gad, went up as the Lord commanded. And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground. And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the Lord, that the plague may be stayed from the people” (II Sam. 24 : 18-21); he was going to establish his sense of Love on the firm basis of the divine design—“Jah is firm.”

“And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood. All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, The Lord thy God accept thee” (II Sam. 24 : 22, 23)—acceptance always gives the sense of Love. Remember that Mrs. Eddy ends her commentary on the seventh day of creation in this way: “and thought accepts the divine infinite calculus” (S. & H. 520 : 14-15). Manhood creates and gives, but it takes womanhood to conceive and accept. Motherhood is the greatest symbol of acceptance. Acceptance is conception; it is a very high sense of divine Love.

“And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the

Lord my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver. And David built there an altar unto the Lord, and offered burnt offerings and peace offerings. So the Lord was intreated for the land, and the plague was stayed from Israel" (II Sam. 24 : 24, 25).

And so if you or I ever make the mistake of trying to materialize the vision of the Christ, instead of accepting it in its purity, there is a way out, and it is to build the altar of Love, and we must build it through the understanding of the divine design, on the basis that that design is sure and firm.

The Development from Prophecy in the Books of Samuel

Let us look back for a moment at the development of the story of the Books of Samuel. It is a story that has come down through the ages, to show the development of the spiritual idea. First of all, the creative Mind brings forth the idea of prophecy, symbolized by Samuel. Then follows the sense that "Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation;" Jonathan comes into the picture, and gives a wonderful sense of the moral, and what it can accomplish, and the spiritual, symbolized by David, comes into the picture. Then, in the tone of Soul, you begin to see the identity of prophecy with David, and you see the safety of David—how he was preserved and protected. When you come to Principle, the system of government begins to appear, and David becomes king of Judah. Then, in Life, government is individualized as David, and he becomes king of both Judah and Israel, which represents the manhood and womanhood of God. In the tone of Truth, you see manhood preserved and victorious. Lastly, you have the tone of Love, illustrated by peace and glory to God, climaxing in the altar of Love which David builds. He sees that divine Love is wholly spiritual, and that you cannot humanize or materialize it in any way. In the words of St. John, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Let us be sure that in all we are doing we have one primary purpose—to glorify God. If we have that one purpose, then we shall abundantly and overwhelmingly bless mankind, but we can't do it in any other way.

Building on the Individual

Thank God that religious organization is no longer a vital necessity, that we don't have to compete with each other, as is so often the case with organization, that we don't have to build up

and glorify an organized belief. We are all individual. The only purpose which you and I have is to glorify God, Christ, and the spiritual idea. Let us watch, too, that we don't "number the people," that we aren't tempted to take this wonderful idea of Science and turn it into some popular human movement.

Every bit we put into understanding more of the spiritual idea is so worth while. As we gain Science for ourselves, the overwhelming desire comes to us to give it to our fellow-man, and then let us give it in the way that God tells us to give it. Each one of us is a free agent to give it in the way which God tells us. The Christ-idea comes to each of us individually, and we must begin to give it out individually. Think of the freedom of that. As each one of us individually accepts the responsibility of demonstrating the Christ-idea, our outlook will become collective, but there will be freedom, not bondage, in that outlook. It will not stem individual genius. There won't be mass thinking. There won't be a dead level of stereotyped thinking. There will be infinite individuality, and as that becomes a true collective sense, the outcome will be true government, because the relationship of the collective is government. As we adopt that collective viewpoint, thought will eventually turn entirely to God and become universal in outlook. Then surely the prophecy of Isaiah will be fulfilled: "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

